

EPISCOPAL Churchnews

2nd copy

CHURCH DIVISION
OF THE
DECEMBER 23, 1956
TWENTY-FIVE CENTS



OFFICE OF THE DEAN
CHURCH DIV SCH OF PACIF
2451 RIDGE RD
BERKELEY 9 CALIF
10-2-55
COMP ADV

BETHLEHEM

son, pick a
 busy man
 to do a job . . .
 if you want
 to get it done . . .



*Perhaps, when you were a boy
 your Dad or someone gave you
 this homely but sage advice*

HE FURTHER EXPLAINED it, in his simple way, that while the idle man is worrying in one way or another about the job, the busy man is getting it out. We have found it to the point many times in later years, and have been impressed by the fact that the busy man never is too crowded to take on more work, and do the job.

We, at Haywoods, feel we are a "busy man", busily doing a productive job of printing on a quality basis. If your exacting printing requirements call for a "busy man"; we feel that Haywoods has the plant, knowhow and manpower to produce for you.

Haywoods offers to all jobs, large or small, the convenience of our "Package Deal", a complete graphic arts service.

Haywoods
under-one-roof
service

Complete Engraving Facilities
 Art and Layout Service
 Letterpress and Offset Printing Facilities
 Complete Bindery
 Mailing Department
 Typesetting — Linotype or Ludlow

HAYWOOD PUBLISHING CO. of Indiana

FIFTH AND FERRY STREETS • LAFAYETTE, INDIANA

Telephone 2-4085 — Teletype 88

AFFILIATED COMPANIES

HAYWOOD TAG COMPANY • LAFAYETTE ENGRAVING CO., INC. • HAYWOOD PUBLISHING CO. OF ILLINOIS
 HAYWOOD PUBLISHING CO. OF DELAWARE • HAYWOOD PUBLISHERS SERVICE CORP. • HAYWOOD ROUTE SUPPLIES

Episcopal Churchnews,
Box 1270, Richmond, Va.

Theological Education Sunday 1957-

January 27th

THE future of the Church depends to the greatest extent upon the quality of the clergy of the Church. This fact points directly, of course, to our Seminaries, for in them our clergy are trained. Let us see, therefore, that our Seminaries are so equipped in personnel and in facilities, that this vital task may be performed. This appeal, therefore, touches the lives of us all, men, women, and children.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 27th, 1957, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this great cause to the generous and intelligent support of all our Church people.



Wm. K. Shurcliff
PRESIDING BISHOP

The Seminaries of the Episcopal Church

BERKELEY DIVINITY SCHOOL—New Haven, Conn. + BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE—Gambier, Ohio
+ CHURCH DIVINITY SCHOOL OF THE PACIFIC—Berkeley, Calif. + DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA + EPISCOPAL THEOLOGICAL SCHOOL—Cambridge, Mass.
+ EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST—Austin, Texas + THE GENERAL THEOLOGICAL SEMINARY—New York City
+ NASHOTAH HOUSE—Nashotah, Wisc. + SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH—Sewanee, Tenn. + SEABURY-WESTERN THEOLOGICAL SEMINARY—Evanston, Ill. + VIRGINIA THEOLOGICAL SEMINARY—Alexandria, Va.

COMING EVENTS

THE CHURCH'S CALENDAR

Christmas Day, Dec. 25 . . . St. Stephen
Dec. 26 . . . St. John the Evangelist
Dec. 27 . . . Holy Innocents, Dec. 28.

NATIONAL EVENTS

Regional meetings, United Student Christian Council, NCC. Syracuse, N. Y.; Durham, N. C.; Pittsburgh, Pa.; Stillwater, Okla.; DeKalb, Ill.; Parkland, Wash., and Redlands, Calif., Dec. 27-Jan. 1.

DIOCESAN

Rhode Island Clericus, Pawtucket, St. Paul's Church. Dr. Robert Hyde, Psychiatrist at the State Institutions, speaking on "The Place of the Clergy in Mental Illness." Jan. 14 . . . Clergy Retreat and Conference, Diocese of Fond du Lac, Racine, Wis. DeKoven Foundation, diocesan center, Jan. 14-18 . . . Teachers' Work Shop, Southern Convocation, Diocese of Easton. Snow Hill, Md. All Hallos Church, Jan. 16.

RADIO

Another Chance. Saturdays, local stations. Heard in some cities on other days . . . Dean Bartlett. The Very Rev. Julian C. Bartlett, dean of Grace Cathedral, San Francisco. Interdenominational, sponsored by Northern California Nevada Council of Churches. NBC Sunday, 9 a.m.

TELEVISION

Dean Pike. The Very Rev. James A. Pike of New York's Cathedral of St. John the Divine. ABC, Sunday, 5-5:30 p.m. . . . Frontiers of Faith, National Council of Churches. NBC, Sundays, 4-4:30 p.m. . . . Mission at Mid-Century, National Council films on the Church's life. Channel, day and time vary.

OF SPECIAL NOTE

Christmas Pageant of Peace, White House grounds, Washington, D. C. Theme: "Peace on Earth to Men of Good Will." Includes Protestant, Roman Catholic and Eastern Orthodox participation. Dec. 20-Jan. 1 . . . Christmas Eve services, Washington Cathedral. CBS television network and more than 200 radio stations. 11:30 p.m.-12:30 a.m. Dec. 24 . . . Christmas Day services, Washington Cathedral. NBC television network. 11:00 a.m.-12 noon. Dec. 25.

SUBSCRIPTION RATE

\$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.



CHRISTIANS AND A WORLD IN TURMOIL—I

News of recent events around the world has forced Christians everywhere to ask searching questions. "What is God's Will in all of this?" "Is there any discernible pattern in our contemporary history?" "What is right and what is wrong in the actions of the nations (in relation to such concrete situations as the Suez Canal, for example)?" There are no easy answers to such questions; but if we are to think and act as Christians at all, these are precisely the hard questions we must ask. Not only do we have to reach a satisfactory arrangement of international affairs and a just order in economic life, but we must also rediscover the religious foundations which give meaning to the secular superstructure of our common life. Many have said this before, but it becomes all the more urgent as we draw closer to what seems the decisive clash between the free world and the Communists. We must know what we deeply believe or we shall have neither the courage nor the wisdom to proclaim and to defend our faith.

There have been times when Christians felt they knew the meaning of their contemporary history, when they had a feeling they knew where they were going. A few examples will illustrate this.

In the Bible we enter a world where the existence of God is presupposed. The people of the Bible used this conception of God and the subsequent belief that His people stood in relation to a solemn agreement with Him as the ground of their explanation of the world and its history. This assurance made them immune to the calamities of history. Nothing could shake their confidence. It was anchored in faith. This confidence, Dr. Norman Kemp Smith points out, could not be overthrown by the course of events, since it was not obtained by reflection upon them. They could not see the final goal, but along the way they were certain that God was the God of history and would lead them safely through it.

Late in the 11th century, Pope Urban spoke to the Franks at Clermont concerning the Crusades against the Moslems. He urged them to "enter upon the road to the Holy Sepulchre" and to "wrest that land from the wicked race, and subject it to yourselves." So moving was the Pope's call to arms that with one voice all who were present were welded into a single purpose and

shouted with a common voice, "It is the will of God!" This became the motto and the battle cry of the Crusades. While the motives which drove the Crusaders were not always pure and often were far from Christian, in the background was their belief that there was a plan and a purpose behind their enterprise.

At the turn of this century, the peoples of the West again felt they understood their times. They had developed an almost unshakable belief in progress. "Every day in every way" the world was getting better and better—so they thought. The road seemed to lead to Utopia. The amazing discoveries of science which enabled the peoples of the West materially to travel farther in a century than their fathers had traveled in thousands of years, made men drunk with success. At this point they fell into the error which Reinhold Niebuhr describes as the equating of "the mastery of nature with the mastery of historical destiny." This, in turn, "accentuates a very old failing in human nature: the inclination of the wise, or the powerful, or the virtuous, to obscure and deny the human limitations in all human achievements and pretensions." Two terrible wars, one of which men thought they waged "to make the world safe for democracy," and repeated orgies of cruelty and suppression have made belief in "automatic progress" absurd. Our best minds have known this for a long time. Now everybody does. The world doesn't really seem to get any better—or if it does, it also gets worse at the same time. Good and Evil keep pace with each other.

Is This the Last Chance?

Archbishop Temple was wise to tell us that we were not waging the Second World War to defend a just world order but for one more opportunity to create a good society. This may be our last. Who knows? The possibility makes all the more urgent the efforts of our statesmen to build a better world. It also presents a challenge to the Christian minds of today to proclaim with a certain voice the Christian meaning of the events in which we are involved. This will be no easy task and many may resist it—but, unless there is vision somewhere, "the people will perish."

It is evident that no easy, liberal or uncritically optimistic interpretation of our situation is possible. This would be no answer to the heroic people of Hungary who have within the last few weeks paid so great a price for the faith that is in them. It can be no answer to those of us who have not yet been forced to face the possible end of the world. Perhaps, at long last, our eyes have been opened. Some of us long to be able to "discern the signs of the times." But how does one do that? Certainly

CHRISTIAN DISCUSSION

continued from preceding page

not by refusing to face the cruel facts of the world in which our days will be lived.

One of the greatest dangers we may face in the next few months is a resurgence of isolationism and pietism. The one is to the political world what the other is to the spiritual. Isolationism will lure us to escape from history. It may be couched in "hard boiled" terms, such as "let the people of Europe and Asia stew in their own juice." However it may be stated, it is a cowardly doctrine. It fails to grasp the real nature of our peril, especially the magnitude of it when seen against the facts of the interdependence of nations and the obliteration of the barriers of space by transcontinental aircraft. Worst of all, isolationism involves a refusal to face the breadth of our responsibilities. The most powerful nation on earth cannot resign from the human race. We must assume the responsibilities which the very magnitude of our power imposes.

'Pie In the Sky' Religion

Pietism, the other danger, is a kind of religious isolationism. Much of the "religious revival" of recent years can be described in such terms. What we must fear in this brand of "religion" is that it is basically selfish. It tells us what we can "get" from our religion and is often blind to the demands which it should place upon us. The escape to a "peace of mind" island, while ignoring the social evils in the world, is as dangerous to the soul as the "pie in the sky by and by" kind of religion which the Marxians call the "opium of the people."

The first thing which Christians have to do is to face facts. This means a much more responsible reading of the daily news. Before we can talk of any Christian answer, we must know what the problem is. Before we can understand any event in time and space we have, also, to see it in the perspective of its history. This is especially true when we deal with the Arabs or with the people of Asia, about both of whom we know so little. The irony of our position as Americans is that we have become the "residuary legatee" of the resentments of colonial peoples, although we have never really been a colonial power ourselves. Our country is so vast and its resources so plentiful, that we have not needed to exploit any other land. But in the eyes of Egypt and India, to use two examples, we are part of the industrial West, whose technical and scientific society came to them first as exploiters. In their bitterness toward the West there are irrational elements augmented by a subtle form of jealousy. The peoples of Western Europe seized most of the unoccupied land in the temperate zones of the earth during the time of the great discoveries. This meant that these lands were denied to the over-populated nations of the Middle East and Asia. As we have grown richer, the rest of the world has grown poorer, or so it has seemed to them. Behind this, also, has been the arrogance of the West in its relations with the weaker people of the East. Here is only one example of what I mean

when I say that the present event can be understood only against its background. How can we ever interpret the feelings of men like Nasser or Nehru unless we can somehow see them in their total situation? In a sense, we must try to stand in their shoes and look at the world through their eyes. This calls for infinite patience, the kind of patience which statesmen rarely have.

The Arab world, with which we are perhaps destined to deal more closely than ever before, is just rising out of centuries of slumber. But Arab culture was once the light of the world, when Europe lay in darkness and Byzantium was fading into oblivion. It was from the great centers of Bagdad, Cairo, Arab Spain and Sicily that European scholars received the inspiration for the Renaissance. Our debt to these people in the fields of literature (they saved the writings of the ancient Greeks for us), mathematics, astronomy, and philosophy is incalculable. Even the great system of Scholastic Theology would have been impossible without the thought of Aristotle which the Arabs gave to the West. When the Turks came, this great Arab Empire, together with its culture, nearly vanished. The "Arab Awakening" has been slow. Only in our time has it been significant enough to gain the attention of the world. While our fathers were discovering new continents, these people were held in the iron grip of an alien and totalitarian conqueror. At long last they are winning their freedom. We can understand them only against this struggle for rebirth. They will do many foolish things, perhaps, and their leaders will often betray them. This, if we know the whole story, is something we can anticipate and even try to understand when we realize how new they are at self-government, how adolescent is their "democracy."

Nasser Turns to the Soviet

There are more stubborn facts to be faced in the immediate situation, hard facts which threaten the whole structure of international order in this generation. Gamel Nasser, driven by his hatred of the Jews and the British, stands astride one of the greatest arteries of world trade and threatens to exact tribute from all nations, especially those of Western Europe who depend upon the oil of the Persian Gulf. Because we have failed to support his determination to arm for the ultimate destruction of Israel, he has sought and received the aid of Russia. This has meant Russian infiltration throughout the Arab world, especially in Syria, Egypt and Jordan. Because of Nasser's open threat, Israel attacked in what her government called something between a raid and a war. England and France interpreted it as the prelude to general war in the Middle East. They began the occupation of the Suez Canal, but were apparently stopped short by the pressure of world opinion and the opposition at home. The result? It is hard to say. In the meantime, the Hungarian fight for freedom has been

continued on page 34

THE NEWS IN BRIEF

Quick Reports from Around the Church

The Church Takes on 200 Refugees . . . Information Please at Grosse Pointe . . .

The Orthodox: An Ecclesiastical Revolt . . . Philadelphia: All Saints Expands

. . . The Red Dean: A 'Lost' Coat, and a Pound or Two for Hungary

► **The Episcopal Church** assured Church World Service last month that it was ready to take responsibility for 200 Hungarian families in this country. Earlier, the Presiding Bishop's Fund for World Relief donated \$2,000 for Hungarian refugees. As of Nov. 1, 1956, member churches of Church World Service had resettled 14,217 refugees from throughout the world. Of this number, the Episcopal Church had taken care of 2,182, or about 1,000 families. And before the expiration of the Refugee Relief Act, the Episcopal Church expects another 1,000 families. When refugees arrive in this country, parish and diocesan committees swing into action to secure jobs and housing. The Rev. Alexander Jurisson, resource secretary for the Church's Committee on World Relief and Church Cooperation, said the dioceses which have led in this work have been Massachusetts, Connecticut, Michigan, Pennsylvania, and New York. He said the Brotherhood of St. Andrew of Connecticut had been especially active, and the Diocese of Los Angeles had accepted a large number of Dutch refugees from Indonesia.

► **Christ Church, Grosse Pointe**, has launched the Diocese of Michigan's second Episcopal Information Center. Seven parishes are in its 25-mile orbit. Services available include Seabury Series training for teachers, adult leadership training for discussion groups, a library and book sales department, a Mobile Prayer Unit and several Alcoholics Anonymous groups. Holy Communion is celebrated daily. The Rev. Erville Maynard is rector of the "information" parish.

► **The best way to work toward racial desegregation** is to "have a human understanding of people and work and play together . . ." Because of his efforts to carry out this conviction, a beloved Negro priest of Buffalo, N. Y., was honored last month by 300 persons at a testimonial dinner marking his retirement and his 73rd birthday. Until Nov. 30, the Rev. Dr. Osmond Henry Brown had been rector of St. Philip's Church for 33 years. At the dinner, he received a \$3300 check from his senior warden, John E. Brent. In 1950, Bishop Lauriston L. Scaife made Fr. Brown an honorary canon of St. Paul's Cathedral. It was believed to be the first time a

Negro had been so honored in the Episcopal Church.

► **Economic outlook:** Government experts in Washington predict church construction will set a new record of \$875-million in 1957. This is \$100-million more than this year's expected total of \$775-million. The prediction means also that church building would comprise about two per cent of all construction activity next year. The Departments of Commerce and Labor also predicted increases in the construction of non-public schools and colleges, many of which are church-related; private hospitals, orphanages, homes for the aged and other institutions, and privately-financed social and recreation construction.

► **The Rev. Dr. Churchill J. Gibson, Jr.**, retiring next April after 29 years as rector of St. James' Church, Richmond, Va., steps into Jamestown Festival activity as chaplain of the historic brick tower church on Jamestown Island. Bishop George P. Gunn of Southern Virginia made the appointment. Beginning April 26 through November, Dr. Gibson will coordinate services of all the denominations existing in Virginia before 1776. The original of the partly-restored Jamestown Church was the site of America's first legislature.

► **A growing number of congregations and clergy of the Patriarchal Russian Orthodox Church in America** is renouncing allegiance to its parent body in Moscow and affiliating with the Russian Orthodox Church of North America, the latter group reports. The North American communion is autonomous and does not recognize the authority of the Moscow Patriarchate.

► **A \$1,255,000 fund drive** is underway in the Diocese of Pennsylvania. A major portion—\$755,000—will be used to build missions or strengthen present ones in "boomtown" suburban and rural areas. The other \$500,000 is slated for the Philadelphia Divinity School which celebrates its centennial in 1957. The Rt. Rev. J. Gillespie Armstrong, Pennsylvania's suffragan bishop, and Frederic C. Wheeler are heading the campaign under the general chairmanship of Bishop Oliver J. Hart, diocesan.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► All Saints' Episcopal Hospital, Philadelphia, founded in 1877 as one of the first in the country for treatment of tuberculosis, will be expanded to serve patients with other chronic diseases—thanks to a \$64,800 Ford Foundation grant. A three-year pilot project will be guided largely by the program at St. Barnabas Hospital for Chronic Diseases, New York. The latter has developed one of the three most advanced special programs in the country under the leadership of Dr. A. P. Merrill, superintendent. All Saints' is a division of the Philadelphia Episcopal City Mission. Administrator Walter H. Uhlig was named to head a special planning committee.

► A newsman's "S.O.S." has resulted in a new bell for Japanese Christians in the city of Kocki. Some weeks ago, Buffalo (N. Y.) Courier-Express Columnist Jerry Evarts wrote that the Rev. Glen Alty of Christ Methodist Church, Snyder, was looking for a bell for the Methodist mission overseas. From three offers, Mr. Alty accepted that of Mrs. Phyllis Marchant. She had acquired a 100-pound bronze bell from St. Clement's Episcopal Church which had installed chimes. Time grew short: In San Francisco, the Rev. Kojiro Kodama of Kocki was hoping to carry the bell with him when he sailed for home Nov. 23. So Lt. Comdr. Richard Barnes of the Niagara Falls Naval Air Station offered a plane to carry the bell to San Francisco. A crew of five made the non-stop flight on their day off. Postscript: the bell is now ringing in Kocki.

► The Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago, is new national president of the Episcopal Service for Youth, Inc. Citing the outstanding contribution of ESY, Bishop Street declared: "We are beginning to realize that you cannot divide a person up and talk about health needs, social needs, emotional needs and spiritual needs as though each were unrelated to the other. An individual is an individual."

► As Wisconsin goes: Results of a survey of 500 households in four counties of Wisconsin may decide whether or not a religious preference question will be asked in the 1960 general census. Milwaukee field workers were accompanied by Washington census observers. All persons over 14 were asked, "What is your religion?" And Protestants were asked their denomination. Last summer the American Civil Liberties Union objected to possible inclusion of certain questions about religion in the next general census. An official said the group would not object to questions about church preference, but would oppose queries like "Do you believe in God?" and "Do

you regularly attend church or synagogue?" The difference in wording, the group maintained, involved a distinction between a question about behavior as opposed to an examination of religious belief.

► Outdoor trend: National Council of Churches records show that more than 650,000 persons attended 5,559 camps and conferences in the United States during the summer of 1955. This is a 15 per cent increase over 1954. The November issue of the International Journal of Christian Education was devoted to the outdoor program. NCC hopes to better its training of the 63,000 camp and conference leaders.

► Dr. Hewlett Johnson, the Red Dean of Canterbury, rode through the present crisis in world affairs in rather typical fashion. He said he couldn't condone Russia's attack on Hungary but at the same time, the Soviet was trying to "prevent the clock being turned back to Fascism." In Northern England not long ago, somebody stole the dean's coat while he was making a speech. The culprits were never found, but the coat was raffled off for Hungarian relief.

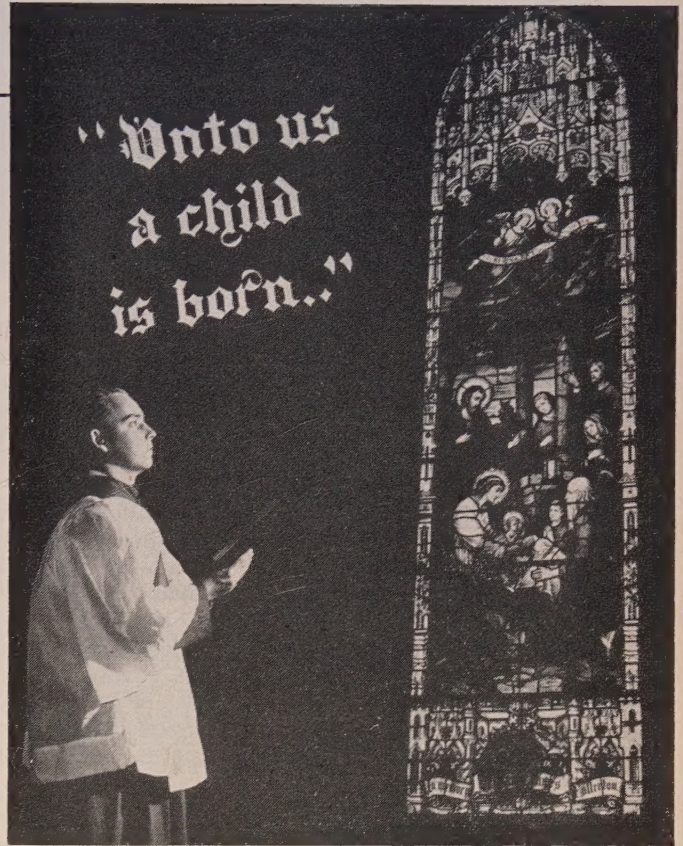
Ticking It Off . . .

Mayor John Williams of Ripon, Wis., has launched a drive to help Ripon, England, raise funds for badly-needed repairs for its ancient cathedral, built in 642 . . . Mrs. James H. Douglas, wife of the Undersecretary of the Air Force and Robert B. Anderson, former Deputy Secretary of Defense, are newly elected members of the Washington Cathedral Chapter. Mrs. Douglas is the third woman elected to that group . . . The Long Island diocesan Standing Committee elected H. Clinton Corwin, New York Attorney to succeed the late Judge Edward A. Richards . . . The Rev. Chauncey F. Minnick, new rector of Ascension and Holy Trinity Parish, Pueblo, Colo. has been named vice-president of Parkview Episcopal Hospital . . . As of Jan. 1, the Rev. H. A. Guiley, rector of St. John's Church, Minneapolis, will be chaplain of St. Timothy's House Episcopal student center at the University of Minnesota and vicar of Holy Trinity Church . . . The Rev. Edward M. Pennell, Jr., rector of St. Francis Church, San Francisco, has received one of the highest national awards the Boy Scouts can give—the Silver Beaver . . . Dr. John Francis Scott of Pasadena, Calif., has retired after 3 years as rector of All Saints' Church. Under his guidance, the parish grew from 1,685 communicants 20 years ago to its present baptized membership of nearly 5,000, making it the largest Episcopal congregation west of the Rockies.

EPISCOPAL Churchnews

Christmas 1956

To the poor . . . to the homeless . . . to
the afflicted . . . the Church brings
the Good News and a helping hand.



This year, as in years past, the Christmas season will be ushered in with all the fanfare that the 20th Century in mercantile America can provide. Pagan and Christian symbols will be so intermingled that the undiscriminating will be unable to tell them apart . . . nor, in many instances, would they care if they could.

But at the heart of the outward show will be the chalice and the reche, the two changeless reminders of God's great gift to man.

In churches across the land and in church agencies of help the season will find expression in worship and giving—the kind of giving that counts most: to the thousands of Hungarian refugees arriving in America, to merchant seamen in ports far from home, to children of broken homes or delinquent backgrounds, to prisoners, to the ill and shut-in, to the physically handicapped and the mentally disturbed, to the impoverished and the bereft . . . to all who need the Church's outreach.

A random glance around the Episcopal Church will find the following activities and services:

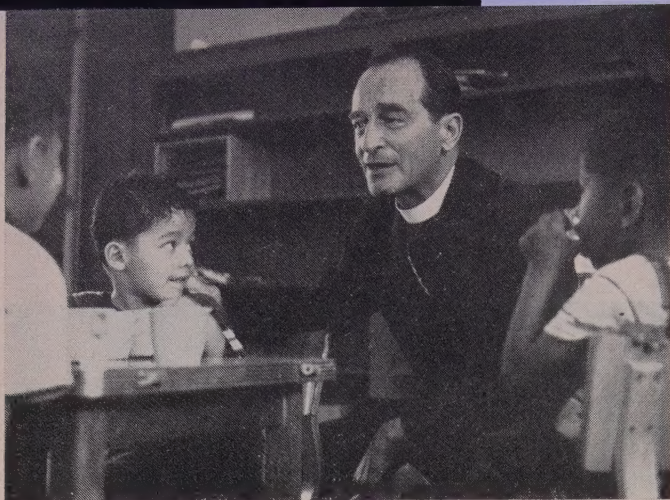
► Christmas Eve services at the Washington Cathedral, at 11:30 P.M. and 12:30 A.M., will be televised over the CBS network and broadcast over more than 200 radio stations. Services on Christmas Day, at 11 A.M. and 12 noon, will be carried over the NBC television network.

► A round of Christmas services at the Cathedral of St. John the Divine in New York City will get under way with the traditional "Nine Lessons and Carols" at an Evensong service at 4 P.M., Dec. 23. On Dec. 20 and 21, the cathedral choir will broadcast carols over the ABC radio network. At Evensong, Dec. 24, there will be the Blessing of the Creche. The 11 P.M. Festival Service of the Holy Eucharist will find Dean Pike as the celebrant and Bishop Donegan as the preacher. A simulcast (TV and radio) of the service will go out over the ABC networks. A second Festival Service of the Holy Eucharist will be held at 11 A.M., Christmas Day, with the bishop as celebrant and the dean as preacher. The boys of the Cathedral Choir School will have their annual

Christmas dinner in the school dining room following the service of the Blessing of the Creche on Christmas Eve.

► At Grace Cathedral, atop San Francisco's Nob Hill, the season was scheduled to get off to an early start Dec. 11, with the reading of the "Ancient Prophecies" in procession at the 11 A.M. service. The prophecies foretell the coming of Christ. On Dec. 23, there will be the annual "Carol Vespers" by the Cathedral Boys' Choir. The service will feature a string orchestra composed of members of the San Francisco Symphony Orchestra. On Christmas Eve there will be the traditional Midnight Eucharist, with Bishop Block celebrating. Dean C. Julian Bartlett will deliver the Christmas sermon at the 11 A.M. service on Christmas Day.

► As in past years, the Cathedral Bell Ringers of St. Philip's Cathedral in Atlanta, will play a prominent part in the Christmas services and in radio and TV appearances locally. This unusual and talented group of young-



Christmas at St. Barnabas House, a children's shelter run by the New York Episcopal City Mission Society, means gifts,



parties, a nativity pageant, a visit by Bishop Donegan (left) and the enchantment (right) of a Christmas tree.

sters, ranging in age from 10 to 17, are trained in the use of English handbells. They started in 1952 with 14 bells. There are now 30 bell ringers and they play 49 bells covering four chromatic octaves. In 1954 they played at the lighting of the National Christmas Tree in Washington, and last year appeared on the Ed Sullivan program, "Toast of the Town." This year they have made a series of TV and movie shorts for a soft drink company. The shorts will be shown all over the country during December and early January, although the Bell Ringers will not be identified in them.

► At the Chapel of the Intercession in New York City, an annual pilgrimage will be made to the grave of Clement Clarke Moore, author of "The Night Before Christmas." Children carrying lanterns will cross the busy Broadway thoroughfare to the cemetery. They will also pause at the grave of Alfred Tennyson Dickens, son of Charles Dickens.

► In Greenwich Village, Christmas cakes will come hot from the oven of the tiny French patisserie of Mme. Jeanne Burel, who, each year, has her stove blessed by the Rev. Charles H. Graf, rector of St. John's-in-the-Village.

► Although few communities will go to the extremes of burning Santa Claus in effigy—as has been done in some parts of France—the "Keep Christ in Christmas" campaigns and the practice of observing Dec. 6 as St. Nicholas' Day in some communities will help maintain the true religious significance of Christmas Day as the Birthday of Our Lord.

► Among other ceremonies observed in some parishes is the naming of a boy bishop to represent the true St. Nicholas, the kindly and beneficent Bishop of Myra. The youngster chosen presides at a church service in cope and mitre and imparts a special blessing.

► In the Church's seminaries, Christmas is a time for returning home, so only a corporal's guard actually is on hand for services on Christmas Eve and Christmas Day. But a round of activities usually precedes their departure.

► When Christmas arrives at the different units of the St. Francis Boys' Homes in Kansas, the season's festivities—including the presentation of clothing and eatables from friends of the Homes—are over and most of the boys have left for a short visit with their families. Those without homes go to church in town, eat Christmas dinner with the staff and enjoy a day off from routine.

► At the Covington (Va.) Boys' Home, the youths spend the Christmas holidays with "cottage parents," if they are homeless. The majority go home for the holidays—but not, however, before a pre-Christmas Stocking Party.



The Rev. Percy Stockman (left), head of the Philadelphia Seamen's Church Institute, hands a ditty bag to his granddaughter. The bags will go to men spending Christmas at sea or as guests of the Institute. The New York Institute will distribute 7,000 packages, with 480 going to crewmen on supply ships at the South Pole. Packages wrapped (below) at the Philadelphia Episcopal City Mission will go to homeless children, the blind and those in institutions served by the mission.



Bishop Quin of Texas Dies; Was Cancer Victim at 73

The Rt. Rev. Clinton S. Quin, former head of one of the nation's fastest-growing dioceses, died Nov. 19 in St. Luke's Hospital, Houston, Tex. He was a victim of throat cancer.

The 73-year-old retired Bishop of Texas was known for the vigor and vitality he brought to his post. He was once quoted as saying: "I get more fun out of my religion than anybody!"

A native of Louisville, Ky., son of a Roman Catholic father and a Methodist mother, he came to the ministry by a devious route.

Prior to enrolling in Virginia Seminary at the age of 22, he worked as an office boy for a distillery, was a bank runner, sold stoves for a gas company and, taking courses at night, earned a law degree from the University of Louisville and was admitted to the Kentucky bar.

Ordained a priest in 1908, he served churches in Kentucky until called to Trinity, Houston, in 1917. A year later he was Bishop Coadjutor of Texas and, 10 years later, had succeeded to the diocesan ship. He retired in December, 1955.

His record is seen not only statistically—an increase in communicants from 6,800 to 36,000 and parish properties from \$987,296 to \$13,575,438—but also in the establishment of such institutions as the Seminary of the Southwest in Austin; St. Luke's Hospital in the Texas Medical Center; and St. Stephen's School in Austin. Two suffragans were also added to the diocese.

He founded the first chapter of Alcoholics Anonymous west of the Mississippi and was also active in youth work. He was president of the seventh Province and was a member of National Council for six years.

His one major disappointment was the canceling of Houston as a General Convention site in 1955 because of the city's segregation policy in public facilities.

In recent years he had been hospitalized several times and undergone surgery. He was last admitted to the hospital, Nov. 9.

Funeral services were held Dec. 1, in Christ Church Cathedral, Houston, where the bishop lay in state for five hours. Survivors include his widow, the former Hortense Pilcher; three children, Mrs. J. C. McWhirter of Uvalde; Mrs. Penrose W. Hirst, wife of the rector of St. Mary's, Lampasas; and Clinton, Jr., of Houston; a brother, Sherman, of Clarksville, Tenn., and three grandchildren. A fourth child, Robert, died in 1929.



Honolulu Star-Bulletin

Olympic Contestant: George H. Oneke, Jr., 17, a senior at the Iolani School in Honolulu, is one of the few high school students on the U. S. Olympic team. He has swum competitively since he was 13. Last year in Los Angeles he won the 1,500 meter freestyle event in the Outdoor National Championships. Students at the Episcopal school were promised a holiday if George won an event in Melbourne.

House of Bishops Spells Out Opposition to Military Bishop

The Church's House of Bishops last month issued a statement which seemed, for the time being at least, to wind up debate on whether a bishop should be elected for the armed forces. Such a proposal was decisively rejected at the annual meeting of the House at Pocono Manor, Pa.

After adjournment, the bishops released a statement which spelled out majority opposition to the idea. It was prepared by Bishops Scaife of Western New York; Hart of Pennsylvania; Louttit of South Florida; and Kellogg of Minnesota.

The statement contended that election of an armed forces bishop was "neither necessary nor expedient at the present time." In fact, the document warned, a military bishop might "weaken" the Church's present ministry to armed forces personnel by "seeming to relieve the bishops, clergy, and laity of their responsibilities." Moreover, the bishops added, "we might well be initiating a dangerous precedent in electing and consecrating a bishop to serve any special interest group, save as a temporary expedient in a time of grave emergency." The statement declared:

"To establish such a permanent bishopric would seem to be contrary to our Catholic and Anglican tradition. The office of a bishop indicates territorial jurisdiction. If we elect and consecrate a man for this office, it will be permanent, at least until he reaches retirement."

The statement noted that the

Church of England recently appointed a military bishop. However, the English Church is established, and because of its official standing can wield more influence than the Church in this country, which accepts the principle of Church and State separation.

Under the present organization, the Bishop in Charge of European Churches ministers to military personnel in Europe, and the Bishop of Honolulu serves the military in the Far East. In addition, four bishops serve the Church's Armed Forces Division, along with two experienced chaplains as secretaries. The statement contended that even a bishop giving full time to the military could not better meet the needs.

The bishops pointed out that every bishop has pastoral responsibility to the military installations in his territory. Moreover, every priest and congregation has an "immediate responsibility" to their brethren in the services.

"Our aim," the statement said, "is not to establish a military branch of the Church but to strengthen the ties of those in military service with . . . local congregations."

Bishop Louttit, the statement said, recently polled 100 military chaplains on the question. Out of 69 replies, 40 were opposed to election of an armed forces bishop, 25 were in favor, and four expressed no opinion.

The bishops rejected as "foreign to the Church's concept of a chief pastor" the idea that a military bishop would wield influence in rank-conscious military circles.

Record Number of Protestant Missionaries Now Serving Overseas, NCC Survey Shows

The United States and Canada are sending more missionaries abroad than ever before, the National Council of Churches reported last month. The agency's Missionary Research Library completed a survey which showed:

1. A record total of 23,432 Protestant missionaries are now serving abroad for 213 agencies. Four years ago, the figure was 18,576. Twenty years ago, it was 11,289.

2. The missionaries are serving in 100 foreign lands, with 35 per cent in East, Southeast and Southern Asia; 29 per cent in Africa, and 26.5 per cent in Latin America.

3. Despite its semi-official attempts to discourage missionary endeavor, India leads all other nations in the number of missionaries represented. The NCC report showed that 2,127 missionaries are at posts in India.

4. Next is Japan, with 1,562, followed by the Belgian Congo with 1,195.

5. China, once host to 4,492 American Protestant missionaries, now has one—the Rev. Paul Mackensen of the United Lutheran Church, who is being held in prison.

6. Six out of every 10 missionaries are women.

7. The Methodists send the most missionaries overseas, accounting for 1,513. The Seventh-day Adventists are next with 1,272, followed by the Presbyterian Church in the U. S. A. with 1,072.

A similar—though smaller—rise in missionary endeavor over the four-year period was reflected in figures for the Episcopal Church. The Overseas Department of the National Council reported that 366 Episcopal missionaries are now serving in posts outside the United States. The figure included 134 wives, who normally assist their husbands in missionary work, and 47 single women.

Four years ago, the figure was 324, including wives and single women.

The NCC's survey revealed that an estimated 64,000,000 Protestants in the United States and Canada each contributed an average of \$2.00 per member for foreign missions in 1955. Highest per capita giving was in the Mennonite Brethren Church of North America, whose 11,920 members gave

an average \$37.50 to support 188 missionaries.

Roman Catholic foreign missionaries from the United States were listed at 5,126.

Mideast Missionary Work Suffers Set-Back, NCC Told

Three-hundred Protestant missionary leaders met at Buck Hill Falls, Pa., late last month and made the explosive Middle East situation one of the first orders of business. The occasion was the annual meeting of the Division of Foreign Missions of the National Council of Churches. Among Episcopalians at the session was the Rt. Rev. John Boyd Bentley, director of the National Council's Overseas Department.

Church leaders responsible for work in the Mideast agreed that the British missionary effort in Egypt was "about finished." Sixty British missionaries in Egypt are under house arrest and will be expelled.

The work of about 300 American missionaries has been "adversely affected," the church leaders said, and the missionary effort in general had suffered a "serious set-back" because of British-French action in Suez.

Meanwhile, the Rev. Dr. Eugene Carson Blake, president of the NCC, received a message from the Russian Church in reply to one he had sent urging Metropolitan Nicolai to oppose violence in Hungary and to support the people's desire for freedom (*ECnews*, Dec. 9). Metropolitan Nicolai replied that Russian churchmen "join our prayers to yours that the world may find a just solution of problems in the Middle East."

On the Hungarian crisis, he had only this to say: "Our Government is giving material aid to those who suffer in Hungary. In this our churches are participating. We shall unceasingly labor for peace . . ."

Dr. Blake commented that "we lament the omission of any statement concerning the terror that has struck the freedom-loving people of Hungary." He noted, however, that this was the first exchange of messages between American and Russian Churches in an international crisis since the Communists came to power 40 years ago. He called this a "hopeful sign."

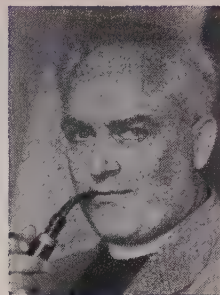


Sunpapers photo by Garrett

A Fox-Eye View: The Blessing of the Hunt is one of the more colorful ceremonies that takes place each year at St. John's Church in the Worthington Valley, not far from Baltimore, Md. About 25 hunters, clad in pink and astride prancing horses, appeared last month for the ceremony before taking off with a mighty tally-ho. P.S. They returned breathless—and without a fox.

London Notebook

by Dewi Morgan



The English Christmas: Three hundred and nine years ago this week the people of England must have felt life was a bit out of joint. The Government had banned Christmas Day. Puritanism reigned supreme and any suggestion that a Christian could be merry was pure heresy.

It's true that the Englishman of 1647 had had some warning, because only three years before he had had to keep Christmas Day as a fast. But it must have been a great trial, because Englishmen had a long racial memory of how the family feast of the Babe of Bethlehem had been celebrated in mediaeval times. Then joyous junketings were the order of the day, for worship, work and wassailing were integrated.

They certainly wassailed. Extant menus—which would take a whole page of *ECnews* to print—suggest it must have been a digestive tablet manufacturer's dreamland. England was mostly an agricultural country and with the cows in the stall and the wheat in the granary they continued one long binge from Christmas Day to Epiphany—"The Twelve Days of Christmas."

The Puritans tried to put an end to all that. But there are many evidences that their success was incomplete. And when the evangelical revival followed by the Oxford Movement brought England back to a livelier awareness of the joy of the Incarnation, the secular joys of Christmas returned too.

Washington Irving, in England in 1820, comments on the singing of carols and he was followed not long after by Charles Dickens, the great promoter of Christmas. It was then, helped by the influence of Queen Victoria's German consort, that Christmas trees first became popular in England. And cheaper postage rates, added to mass printing methods, soon popularized Christmas cards. Victorian Christmases may have been a little more sedate than those of mediaeval times, but they were nonetheless joyous.

Then, 14 or so years ago, England once more learned the meaning of an austerity Christmas. The effect of Hitler's submarines was gastronomically similar to that of a Puritan Parliament. Otherwise it was quite different. For Hitler helped England to come back to the realities of Christmas. And we found these were joyful, too.

Perhaps this was above all evident in terms of carols. During this century the custom of little boys singing—or rather, bellowing—carols through the letter box had become almost a public nuisance. Many a household would suffer a dozen or even 20 attacks per night from early November on. What's more, they didn't sing carols but rather Victorian Christmas hymns of the "While Shepherds Watched Their Flocks by Night" variety. These hymns had displaced the old carols.

Then, during the war, the wonderful old carols began to come back. In immediate pre-war years scholarly research had been done. And people had gone back behind Victoriana and the Puritan and discovered that carols are the fruit of the soul having a holiday. It is carols pre-eminently which show us that religion is not a grim and gloomy affair. Carols are "transparently pure and truthful, as clean and merry as the sunshine."

It is such carols which are now being mostly sung. And, oddly enough, the change in carols has coincided with a great decrease in the numbers of the small boys at the doors who used, in Dr. Percy Scholes' phrase, "to demand hush-money"!

What does it all add up to?

Throughout the centuries England has known many kinds of Christmases. Some, in a concentration on succulent food and drink, have forgotten how serious was God's act of sending his Son. Some, in a mistaken and one-sided religiosity, have forgotten the joy that Son brought.

All the signs suggest that Christmas 1956 in England will be as well-balanced as any of its forerunners

have been. The great Christmas tree in Trafalgar Square, one of thousands, will be the secular sign of a country rejoicing. The Midnight Eucharist in York Minster, also one of thousands but which, celebrated by the Archbishop of York, will be televised by the B.B.C. throughout the country, will be the Church's sign of what Christmas is all about.

In the radiant light of that meaning, London sends you greetings—"God rest ye merry."

From the DEWline to London:

As far as most English children are concerned, Father Christmas lives somewhere near the North Pole. That is why Bishop Donald Marsh is perhaps more than ever welcome on his U. K. visit at the present time. His diocese of the Arctic is probably the largest in the world (see "Mission in the Arctic," *ECnews*, Nov. 25). It is 2,800 miles square—not 2,800 square miles! Running right through its heart is the DEWline (Distant Early Warning Line, outpost of America's anti-aircraft defense systems).

When Bishop Marsh, whose whole ministry has been among the Eskimos, was consecrated in 1950 he had a staff of only eight priests. Today he has 24. "This is only a beginning and we must have many many more" he is telling great English audiences. The Bishop also has most promising plans for developing an indigenous ministry, beginning with Eskimo catechists.



Australian Churchmen Visit 'Liberated' China

An eight-member delegation of Anglican churchmen from Australia entered China last month for a 10,000-mile look-see tour behind the Bamboo Curtain. This was the first time since 1949 that a representative group of religious leaders from outside the Iron Curtain had visited Red China. The delegation included Archbishop Mowll of Sydney; Canon Herbert Arrowsmith of the British and Foreign Bible Society; Canon Marcus Loane, principal of Moore Theological College in Sydney; Dr. Geoffrey Cranswick, Bishop of Tasmania; Dr. James Housden, Bishop of Rockhampton; Dr. W. H. Moline, Archbishop of Perth, and Alfred Francis James, managing director of the Anglican News Service. On these pages, *ECnews* presents the first of several exclusive dispatches from Mr. James.

SHANGHAI, November, 1956

A somewhat apprehensive Australian Anglican delegation to the Chinese Episcopal Church reached here last month by train after a two-day journey from Canton. Your correspondent's portable radio had kept us in touch with developments in the Middle East, and we had learned of nation-wide Chinese enthusiasm for the cause of Egypt.

Our fears were allayed when we were met at Shanghai railway station by the Presiding Bishop, the Rt. Rev. T. C. Chen, and a welcoming party which included other Chinese bishops, clergy, and lay people.

A cortege of sleek limousines took us to the King Kong Hotel in the former French Concession.

Only the Primate and your correspondent had any definite requests for places to visit. His Grace naturally wished to re-visit Western China, where he was a bishop of the Sheng King Hui before he went to Sydney. Your correspondent was interested in the diocese of Yunkwei, which has been without a bishop since Bishop Hwang Kuei-Yuan left it in about 1950 and went abroad.

We had driven from the hotel to the compound of the Presiding Bishop through the middle of a student demonstration against the "wicked British and French imperialists" who were so brutally attacking the poor Egyptians, with whose peaceful national aspirations and determination to rid themselves of the shackles of foreign domination there is universal sympathy in China—including, it seems, the Christian churches here.

In view of the international situation, the Primate told the Presiding Bishop that the delegation would of course retrace its way at once if its

presence was likely to embarrass the Church in China.

Bishop Chen dismissed the suggestion.

"Before liberation," he said, "I would not have dared even to meet you at the railway station.

"In a situation like this, it would not have been safe.

"But everything is changed now. You will find that the student demonstrators are quite orderly, and very proper in their approach. If they knew who you were, they would treat you with every courtesy."

One refrains from comment, save to observe that "spontaneous" demonstrations of the current type do make for physical comfort, however dull they may seem by comparison with those of other days.

The next day, a Sunday, was a memorable occasion in the story of the Anglican Communion. It was the first time since "Liberation" that an official group of visitors from outside China had taken part in the worship of the Chinese Church.

Holy Trinity Cathedral, Shanghai, has now been set apart as the national cathedral of the Chung Hua Sheng Kung Hui. It was formerly the English center in Shanghai. The central offices of the Sheng Kung Hui are in the Church House building which adjoins the cathedral. Half of it is used



Bishops and clergy after the service in Holy Trinity Cathedral, Shanghai. (L. to R.) three Chinese clergy; Canon M. L. Loane; Bishop Chang Kwang-Hsu (Michael Chang) of Fuhkien; Archbishop Moline of Perth; Canon H. M. Arrowsmith; Bishop Ting Kwang-Hsun of Chekiang; Bishop Housden of Rockhampton; Bishop Cranswick of Tasmania; Archbishop Mowll of Sydney; Presiding Bishop Chen Chien-Tsun (Robin Chen) of Wan-Gan; Bishop Shen Tze-Kau, formerly Bishop of Shensi and now a professor at the Nanking Union Theological Seminary; Bishop Cheng Chien-Tsun, assistant bishop of Honan and General Secretary to the Standing Committee of the CHSKH; Bishop Mao Keh-Tsung of Kiangsu, and four Chinese priests.

for government offices—the entire structure was so used at one stage, after it had been taken over to satisfy retrospective “taxes” imposed by the Communist regime shortly after “Liberation.” Finding it quite impossible, like most industrial concerns, to pay the “taxes”, the Church here simply handed the building over, and was subsequently rewarded by being allowed to use part of the structure for its own purposes without charge.

The morning’s service of Thanksgiving for the coming of our delegation was set in a Eucharist at which the Primate of Australia preached.

The capacity of the cathedral, we were told, is just over 600. There were no seats left, and small groups of Chinese worshippers stood here and there. Many of them followed in the wake of the procession, having waited outside to see us enter.

A ‘Moving Spiritual Experience’

The quality of the service, which was fully choral, left an extraordinarily vivid impression with the delegation. It is not hard for anyone with a little experience to detect anything in the way of a false or superficial note in a service of this kind: not even the formal beauty of our liturgy can hide insincerity from the practiced eye.

Your correspondent can only record that the delegation unanimously regarded this morning’s service as a deeply moving spiritual experience.

The only extra-liturgical note was a short welcoming address from the Presiding Bishop. Otherwise, the service followed the pattern of the 1662 Book of Common Prayer.

We were struck by the zest of the congregational hymn singing, and by the way they sang the rest of the service. It was obvious that no attempt was being made to put on a show to impress us. The congregation clearly sang and behaved as it normally did.

Archbishop Mowll preached on Philippians 1:3-5—“I thank my God . . . for your fellowship in the Gospel.” Bishop Mao interpreted.

“We have already been much impressed by the achievements of the China of today,” he said.

“Conditions have been greatly changed to remove many inequalities under which people lived. Yet let us not forget the specific task of the Christian Church.

“Is Christ’s Gospel to the whole human family, or only to a chosen few? Are the kingdoms of this world ever to become the Kingdom of our

God, or are they not?

“Christ spoke little in regard to social conditions, although he was vividly conscious of them. He evaded political questions. He did not condemn, as our Gospel for this 23rd Sunday after Trinity reminds us.

“Everyone who accepts the advantages of the rule of the State is bound to discharge his just obligations to the State, but ‘render unto God the things that are God’s’. If we seek first the Kingdom of God and His righteousness, then everyone else will receive his due,” the Archbishop said.

“If the Church had been more faithful in her witness; if Christ’s teaching on brotherhood had been applied more adequately, would we have social injustice and war in the world today? If His example of service had been followed more faithfully, would we have the selfishness of our modern life? Our failure in carrying out the task entrusted to us is due to those, in every land, who call themselves Christians but to whom the Kingdom of God has become little more than an abstract phrase.”

In the evening we survived the ordeal of a dinner of 13 courses given us by the Standing Committee of the General Synod of the Sheng Kung Hui at the Ho Ping (Peace) Hotel.

In a speech of welcome to the Delegation on behalf of the Chinese Church, the Presiding Bishop said that he could not imagine a better way of expressing our fellowship in

Alfred Francis James, the author of this article, was able to confirm last month that the Rt. Rev. Kimber Den, former Bishop of Chekiang, had been released from a four-year prison term and is now living in Hangchow. Presiding Bishop Chen of the Holy Catholic Church in China said he was “still in the dark” as to why Bishop Kimber Den was imprisoned. “All in all,” Mr. James reported, “the Chinese are vague and apparently unconcerned over the question of what the bishop did and whether he had any kind of a trial.” His release creates a peculiar problem. During his imprisonment, Bishop Ting Huan Tsung (H. T. Ting) was elected to Kimber Den’s place. When his release was confirmed, Bishop Ting offered to resign, but Presiding Bishop Chen refused to accept the offer. The Presiding Bishop said the problem demanded solution, but he has not indicated as yet how he will approach it.



Bishop Housden of Rockhampton chats with Bishop Michael Chang. Left background is Archbishop Mowll of Sydney, Australia.

Christ than we had seen at the morning Eucharist.

“There have been many changes in China, and in the Chinese Church,” he said. “But I hope we have not forgotten our tradition of showing respect and honour to our guests.

“Although we sometimes fail to understand the needs of our guests, I do assure you that we make a very sincere effort to do so.

“I say this because many visitors, when they return home, say that the Church itself in China has not yet been liberated.

“The fact is, of course, that the Church here is still in a period of reconstruction. We realize that the C.H.S.K.F. is a relatively young branch of the Anglican Communion. We need very much the advice and the help of others, and we believe that your visit will be of great value to us.

“In the past few years, our church has made significant progress in self-support, self-government and self-propagation; but we realize there are still many defects in our work. We ask you, as you go about during the next few weeks, not to hesitate to tell us what our defects are. We know it is only by being humble, listening to the advice of others that, under the guidance of the Holy Spirit, we can progress.

“Last, we welcome you not only to do you honor and for the help you will give us, but because we realize your visit will enable us all to tackle the common task of building up our own churches and building up love and friendship between our people and countries. I believe that, through your visit, we are going to understand each other better.”



ECUMENICAL REPORT...

A Comprehensive Report of the Mission of the Church throughout the Whole

Ecumenical Story Book— Plus A Report From Moscow

The story of ecumenical work camps is a fascinating one. Ever since World War II, Christian young people have come from all over the world, traveling at their own expense, to aid their brother Christians in reconstruction and relief. In addition to hard physical work, these young people have learned to know other young people from a great variety of cultural and religious backgrounds; wherever a work camp has been held, the community has benefited and witness has been borne to the oneness of the Christian Fellowship.

While reconstruction, both physical and spiritual, is still the major aim of ecumenical work camps, and Christian young people the major resource for workers, this statement of policy makes clear other and wider aims: "We acknowledge Christ's leadership over the entire life of the camp. Our obedience to Him is expressed through common work and prayer, through which we may find a deep and real brotherhood. We would welcome to any of the camps all those who really desire to work and live in such a community."

Last summer one of the World Council of Churches work camps was

held at Wiesbaden, Germany, where 26 young people from nine nations worked together with former prisoners-of-war in Russia in the reconstruction of their new homes. They also worked on a road in a housing development undertaken by the factory workers. (See picture.)

The enthusiasm of Christian young people for this practical ecumenical activity and their interest in giving themselves in voluntary service to help in the name of Christ is on the increase throughout the world. Interested? Write Miss Frances Maeda, World Council of Churches, 156 Fifth Avenue, New York 10, New York.

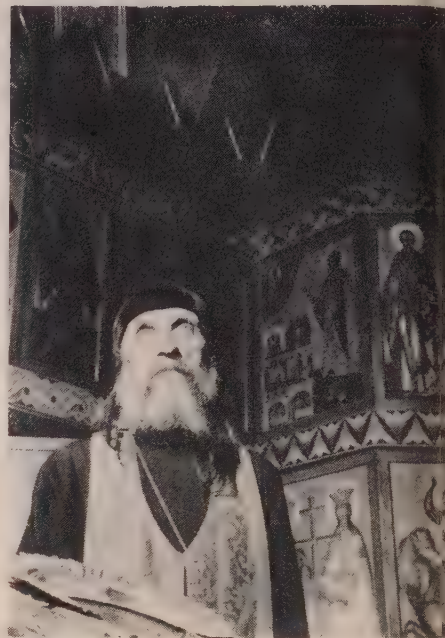
The Open Door

From the Netherlands comes this note about "The Open Door," written by "the press-reverend" of the Reformed Church, the Rev. G. P. Klijn:

One of the means which the Dutch Reformed Church uses to bring the Gospel to the attention of those who have become estranged from it, or who have never known it, is the work of the "Open Door."

The "Open Door" is the name of a fortnightly illustrated paper which purposely limits itself to the modest size of eight pages. The paper attempts to present the actual problems of modern man in the light of the Gospel. In order to achieve this, the paper adopts a popular tone and adapts itself to the mood and mind of the average non-churchgoer. It does not proclaim with the authority of the Church from her chancel, but wants to stand beside humanity in the concrete situation of its daily cares, trials and needs. Whatever then may be said from the Gospel must not only take into account the sociological background of the reader, but must also be of a first-class journalistic level not inferior to that of a first-class magazine.

This is why a preacher who has been used to working as a journalist for a daily paper acts as editor, and why furthermore, the best publicists among preachers and laymen work for the paper.



WCC photo

Father Sergius stands before the iconostasis in Orthodox Theological Institute.

The "Open Door" work has a double influence. It not only brings the message of the Gospel to the non-churchgoers in a form comprehensible to modern man, but is also an effective way of stimulating the parishes within the Church to their own activity in the work of evangelism.

Any ideas here for us?

Ecumenical Institute

Shortly after the end of World War II, the Ecumenical Institute at Bossey, Switzerland, near Geneva, was opened under the directorship of Professor Hendrik Kraemer, famous leader of the underground in Holland during the war.

The Ecumenical Institute is the definite result of the thinking of whole groups of Christians in different countries during World War II. These Christians were terribly concerned about the demoralization resulting from totalitarian ideologies, the fighting itself, and the fight the resistance movements were forced to carry on but which also had terrible repercussions in the moral and spiritual sphere.

So the Institute has a year-round series of conferences, for laity primarily, but also for theological stu-



WCC photo

Twenty-six young people from nine nations took part in the WCC work camp, Wiesbaden.

—by James W. Kennedy

students and clergy, each of which is an ecumenical experience in miniature. The World Council leaders realized they would not get far unless they helped train theological students and pastors, the servants of the Church in the strictest sense, to take the ecumenical message to the laity in their congregations.

In addition is the Graduate School of Ecumenical Studies, conducted in association with the University of Geneva, which is in its fifth session. Fifteen nations are represented this semester with some 12 confessional groups providing 34 students, the largest group coming from America.

St. Sergius

St. Sergius, the Orthodox Theological Institute in Paris, was "born in exile" and has been maintained for over 30 years as a valuable training center for Orthodoxy. It has students from many parts of the world and has received inter-church aid channeled through the World Council of Churches from different confessions.

Dr. Donald A. Levine, who recently retired as chairman of the Orthodox Advisory Committee in Paris, tells this story in his history of the Institute:

"In the summer of 1941 in the Paris of the occupation, a German officer came to St. Sergius, the Orthodox Theological Institute. Throughout the war the academy had continued to hold classes in unheated rooms, through bombardments and shortage of supplies.

"But the German officer had come, not to interrupt the work of the school, but to see what had happened to his father's work. He was the son of a German pastor, who had for many years served a church on the property now owned by St. Sergius.

"St. Sergius' property had been bought at auction in 1924 on the feast day of that saint and the school was dedicated to him. The work of the German mission had not been resumed after World War I. The purchase of the property had been made possible by many different gifts and loans. Ecumenical pioneer, Dr. John R. Mott, had helped the school to obtain \$5000 and Paris, the center of the Russian immigration after the Revolution, had many devout Orthodox

men and women who wanted a seminary. Women sold their jewelry and taxi drivers gave a percentage of their earnings. Help was also received from a Jewish friend.

"The German officer found that the portrait of his father, Pastor von Bodelschwingh, had been left in a prominent place. He talked with the faculty and was satisfied that the Gospel was being taught at the school.

"I trust you will not be disturbed," he said. And with the exception of an incident when anti-Semitic police carried off Hebrew volumes from the school library, St. Sergius was not bothered."

The Protestant Episcopal Church has helped support this Institute from the beginning.

Help for Hungary

The Division of Inter-Church Aid and Service to Refugees of the World Council of Churches has offered assurance to the Austrian government that its full resources of transport, food and clothing are available to help victims of the Hungarian emergency. Ways are being sought to get relief for churches and people within the country as soon as possible.

In addition to the assurances of help made to the Austrian government, the World Council of Churches Service to Refugees in Austria is in close touch with Austrian *Hilfswerk*, inter-church aid and relief agency of the Protestant churches. *Hilfswerk*

representatives have been at the Hungarian border to offer aid and to report needs of the stricken nation.

Dr. Edgar H. S. Chandler, director of the World Council of Churches Service to Refugees, flew to see how the World Council of Churches can best help in the situation. He says that the Service to Refugees stands ready to implement and expand its Austrian program if a new influx of refugees from Hungary should make such a move necessary.

Keep these people and their country in your prayers.

Moscow Report

The following report of the discussions last summer between the Anglican delegation from England and Russian Orthodox theologians in Moscow was especially written for this column by Paul B. Anderson, who was an observer for the Protestant Episcopal Church:

When representatives of the churches in the Soviet Union visited London in 1955, the Archbishop of Canterbury arranged for the Russian Orthodox members to have a day with a small group of Church of England theologians. On this occasion the Russians proposed a conference in Moscow in July, 1956, for discussions which they hoped might lead to "unity in prayer and sacraments" between the two Churches. A list of topics was drawn up on which papers would be

continued on page 31



Here's the Ecumenical Institute at Bossey, Switzerland, not far from Geneva.

WCC photo

Editorials

Christmas in the Holy Land

It will be a sad Christmas again in the land of our Lord's birth. There is no peace and little hope in Palestine. On the contrary, there is a feeling of doom, of inevitable disaster. Letters from friends tell us of sinister forces at work "in the shadows," of plots and counterplots, and of rumors that fly like leaves in an autumn wind. There are stories of a new religious war between Arabs and Christians, of Russian schemes, and of British-French intrigue. The people of these little countries in the fertile crescent are confused, bewildered, like children who have lost their way. Their leaders are like adolescents, capable of any kind of unpredictable and explosive action. God, in His infinite mercy and pity, must look with anguish upon this unholy earth!

As crisis follows crisis in the Mideast, one wonders what the end of it all can be. When Britain and France get out of Egypt there will still be the problem of Israel and the Gaza strip, from which the Egyptians were driven in the recent invasion. The Israelis say they will not get out, but if Gamel Nasser is to save face and remain the leader of Egypt and the Arabs, he must drive them out. This means war, war which could spread in all directions. A letter from a friend in Jordan last week tells us that the Arabs have hailed the victory of President Eisenhower as proof positive that "the Jewish vote in the USA has always been a bluff. They look to Ike (the letter continues) to be very firm and just in the Near East—perhaps to enforce the 1947 United Nations Partition Plan."

Without some real settlement of the Arab-Jewish question, there can never be any real peace in the Middle East. It will remain explosive in its possibilities and a continuous invitation for Communist exploitation.

In Syria, we have been told, thousands of teen-age boys are being trained in guerrilla warfare by the pro-Russian military clique which controls the country. In Lebanon there are these threatening groups: the pro-Nasser Moslem Najjada, a Christian Fascist organization modeled after Spain's Falange; the pro-Russian Syrians, and the well organized Lebanese Communists, agents of Khalid Bakdash of Syria. Bakdash is said to be boss not only of Arab Communists but of Communists in Israel as well.

This part of the world hasn't changed much in centuries. Public policy is still largely determined by public emotions. In this same land long ago we remem-

ber how a mob which one day shouted "Blessed is he that cometh in the Name of the Lord," only a few days later shouted "Crucify Him!"

The truth is that anything can happen in the Middle East. American leadership can do much to stabilize the situation but this will call for a wisdom and a skill we have not so far been able to demonstrate. It would be worthy of our highest efforts, however, lest the world's worst war spring from the land where the world's best hope for peace was born on a night when angels sang in the heavens and certain shepherds watched their flocks on a Judean hill.

Christmas at the Cathedral

Over the radios and TV sets of the land many millions of our people will see and hear the great services at the Washington Cathedral on Christmas Eve and Christmas Day. Here will indeed be the Church speaking to the nation. We thank God there are two such voices as those of Bishop Dun and Dean Sayre to do this speaking and such a choir to interpret the great music of the Christian centuries. Never did our people more urgently need to hear the Christian Gospel in terms of relevance, as this ringing answer to our deepest needs.

A few years ago Mr. James Reston, of the *New York Times*, wrote a piece for his newspaper which described the two hills of Washington—"Capitol Hill, which roars its brassy contentions in our ears most of the time, and Cathedral Hill or Mount Saint Alban, which cries 'the comfortable words' down into the town."

It was a moving story Mr. Reston told, a story which those of us who love this Cathedral, this city and this nation need to hear. He said:

"The Christmas story of 'Peace on Earth' has the same meaning for men and women here as elsewhere, but for some in Washington it has a special meaning. Peace is now the main business of this community. . . .

"Consequently there have been few 'glad and golden hours' for the men and women who work in this particular vineyard. The years slip away, and the men of Capitol Hill produce their annual 'solutions,' but generations pass and still there is no peace.

"Cathedral Hill today was a reminder of this melancholy fact.

"Here was the Washington Cathedral. Here in the crypt below is the grave of Woodrow Wilson, who

John 1:1-14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear

witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as the only Son from the Father.

dreamed such glorious dreams of peace after the First World War. And here this morning in the flickering candlelight before the throng of worshippers stood his grandson, the Very Rev. Francis B. Sayre, Jr., a tall, straight figure in purple and gold, reading out 'the comfortable words:'

" 'Here what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself.' "

"Men of all nationalities, creeds and beliefs heard his sonorous voice resound through the high arches, and what they thought and whether they believed, one does not know.

"Nevertheless, the Christmas story of hope and faith has a special symbolism for many here. For all its bickering and divisions, Washington has sought in these past ten years to carry the message of Christmas into its foreign policy.

"It has tried to carry the Commandments into its relations with other nations. It has done so with a generosity never before equalled in the relations between sovereign states. And Christmas helps give the disappointed peacemakers some sense of association with the great issues of history.

"Like everybody else, they get lost in the details of their jobs and disillusioned by the lack of achieving the objectives they set. Once a year, on Christmas, however, they are reminded that they are engaged in an endless but noble task, and that plans without faith mean very little.

"That helps Washington a great deal.

"There is very little pageantry in American life, but the banners were unfurled on Cathedral Hill today, and the recessional hymn carried far in the clear air:

" 'For lo! the days are hastening on,

By prophets seen of old,

When with the ever-circling years

Shall come the time foretold,

When peace shall over all the earth

Its ancient splendors fling,

And the whole world give back the song

Which now the angels sing.' "

Indeed there are two hills in Washington, and we pray that the men on Capitol Hill will take time this Christmas to listen to the men of the Cathedral.

The Arab Christians

One of the almost forgotten people in the present Middle Eastern crisis is the Arab Christian. Many of these Arabs have been Christians for generations. Some of them have witnessed to their faith at great cost. Today they are alone in the midst of a hostile world. Our friends in the Middle East tell us that there is real danger to each individual Christian and to all Christian institutions in Arab lands. Worse than this are the terrible accusations being heaped on Christians in Arab countries because of the action of England and France in Egypt. Through letters from friends, we have heard of actual Christian persecution in Aleppo and in several small Trans-Jordanian towns.

Perhaps in this sad situation much which Christian missionaries have won will be lost. Many Arab Christians, more Arab than Christian, will go over to Islam. We hear that some Arab Christians have become disgusted with Christianity because they cannot differentiate between the Faith itself and the people of the West who call themselves Christians. Their minds may be closed forever to the Gospel.

The spiritual crisis has penetrated into the hearts and minds of those who want to remain faithful. An Arab Anglican says that he has been unable to pray for ten days! And a missionary friend writes to us: "From where does one get words to bring love and forgiveness back to people so overwhelmed!"

One thing is clear, **THE TIME HAS COME FOR- EVER TO DIVORCE COLONIALISM AND IMPERIALISM FROM CHRISTIAN MISSIONS.** We have a big stake in the work of our Church in Jerusalem and the Middle East through our Good Friday Offering and the prayers and fellowship of the years. We hope the Archbishop of Canterbury will see to it that the next Anglican Bishop in Jerusalem is an Arab who can speak to his own people and not an Englishman who will be despised even though he be a saint. We doubt if it would even be safe for Bishop Stewart to return to Jerusalem. Canon Avery has remained with the Arabs and has their love and respect, but much of the fine missionary work of the English Church is now closed and may never be re-opened.

We know of Archbishop Fisher's interest in the Arab Christians and are confident that he is working valiantly for a solution to this problem of our missions in the Holy Land.

BETHLEHEM

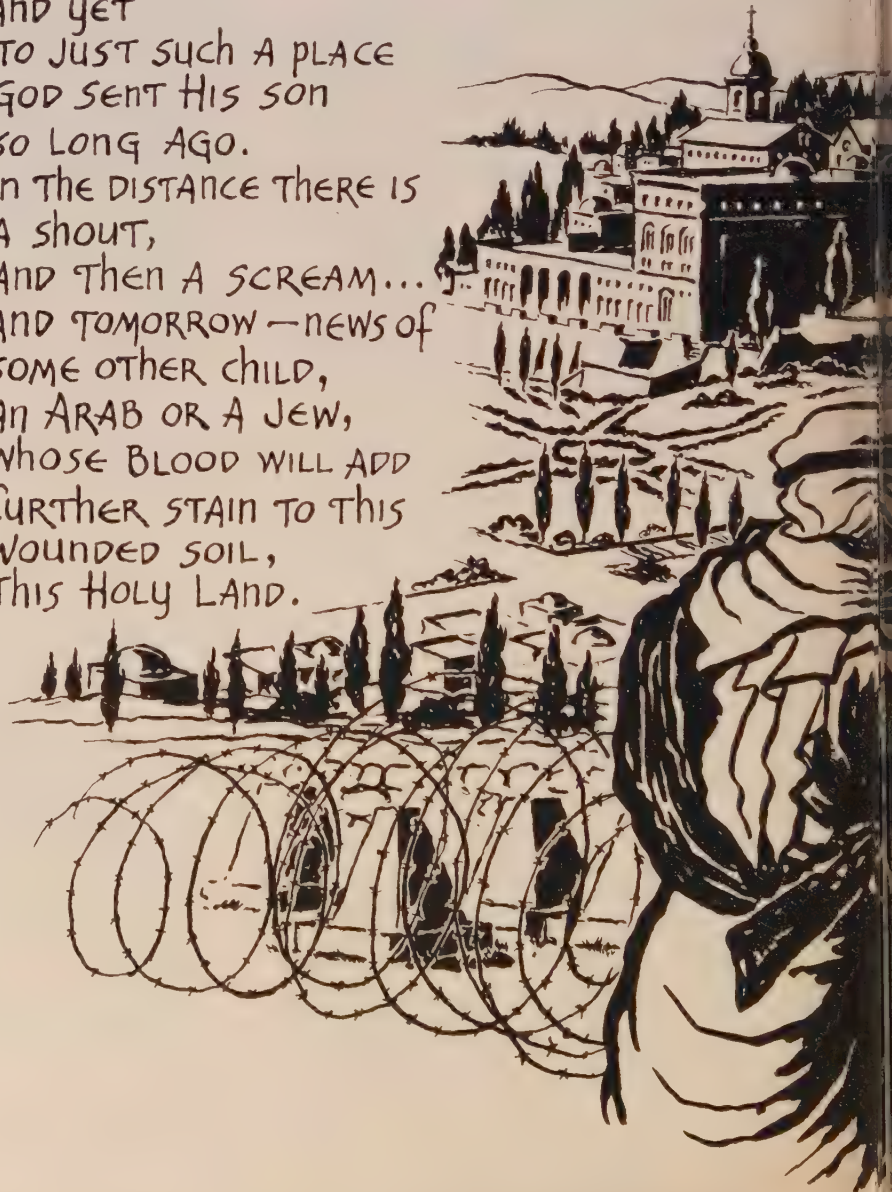
THERE WAS A TIME WHEN
I LONGED TO WALK
THE STREETS OF JERUSALEM.
WHEN AT LAST I SAW
THE CITY AND ENTERED IT
BY STEPHEN'S GATE,
THERE WAS FILTH AND DIRT
AND HATRED
MIXED WITH PRIDE —
AND I LOOKED INTO THE
EYES OF UGLY MEN... (AND I
REMEMBER THAT STEPHEN
SAID, AS THEY STONED HIM
LONG AGO,
"LORD, DO NOT HOLD
THIS SIN AGAINST THEM...")
TODAY THE PEACE
OF JERUSALEM
IS AN ALMOST FORGOTTEN
DREAM ...

IT WILL BE DIFFERENT
IN BETHLEHEM, I SAID...
AND SO I THOUGHT IT
WOULD AS DOWN THAT
ANCIENT ROAD I WENT,
TO THE CITY OF DAVID.
TWISTING AND TURNING,
IT RUNS BETWEEN THE LINES
OF ARAB AND JEW,
EACH SPITTING ANGER AND
THREATENING VIOLENCE,

PAST THE SHEPHERDS' FIELD
AND INTO THE TOWN.

PEACE IN BETHLEHEM?
THERE IS NO PEACE
IN ALL THIS BARREN LAND,
NO SAFE PLACE
FOR A LITTLE CHILD...
AND YET
TO JUST SUCH A PLACE
GOD SENT HIS SON
SO LONG AGO.
IN THE DISTANCE THERE IS
A SHOUT,
AND THEN A SCREAM...
AND TOMORROW — NEWS OF
SOME OTHER CHILD,
AN ARAB OR A JEW,
WHOSE BLOOD WILL ADD
FURTHER STAIN TO THIS
WOUNDED SOIL,
THIS HOLY LAND.

CAN WE STILL BELIEVE
THAT PEACE WILL COME
WHEN HATRED
HAS BEEN BURNED
FROM HUMAN HEARTS,
AND OUR SELF-WILL
HAS SOBBED TO SILENCE
ITS FURY SPENT ...



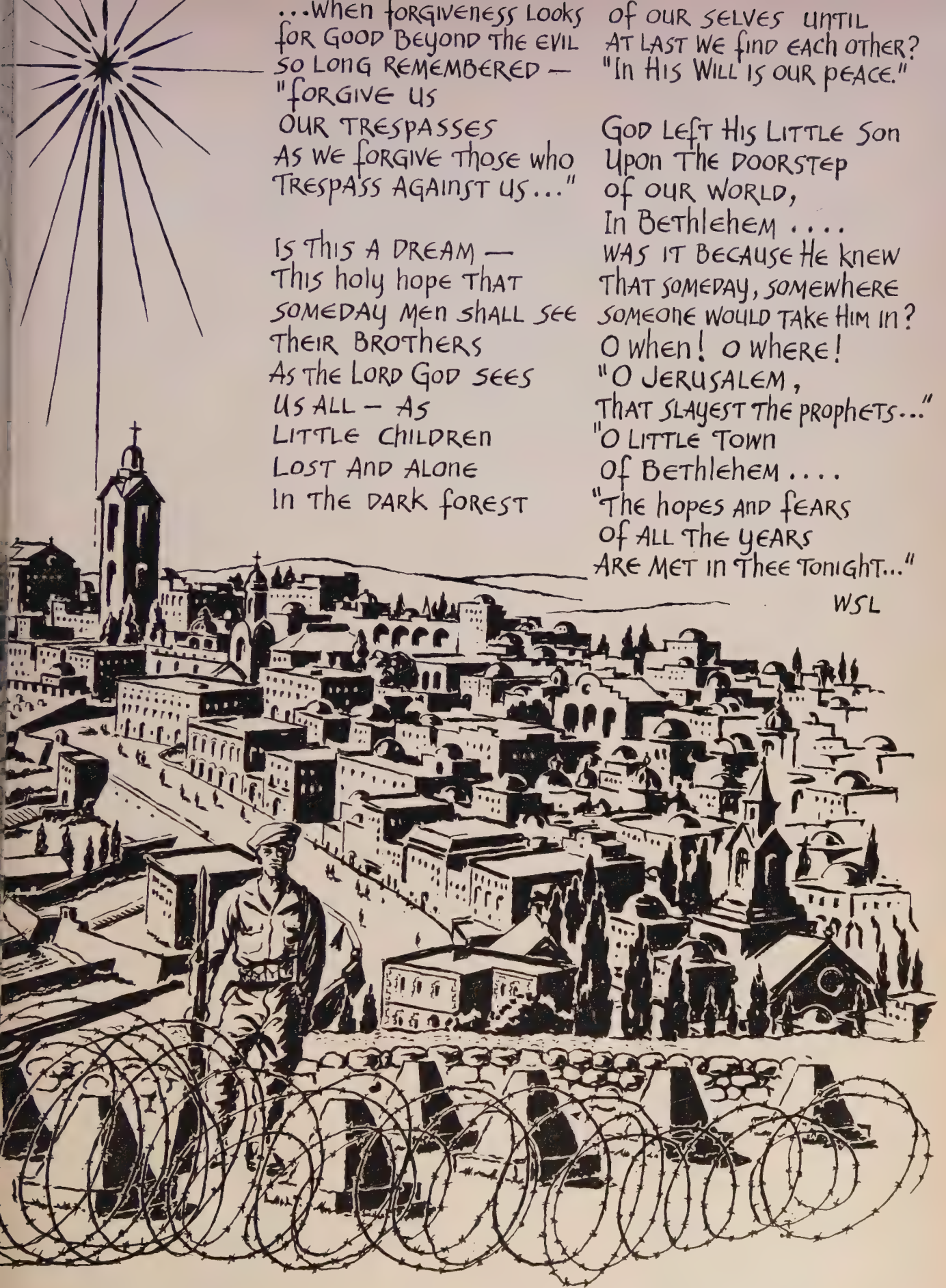
...When forgiveness looks
for good beyond the evil
so long remembered —
"forgive us
our trespasses
as we forgive those who
trespass against us..."

Is this a dream —
this holy hope that
someday men shall see
their brothers
as the Lord God sees
us all — as
little children
lost and alone
in the dark forest

of our selves until
at last we find each other?
"In His Will is our peace."

God left His little son
upon the doorstep
of our world,
in Bethlehem
was it because He knew
that someday, somewhere
someone would take him in?
O when! O where!
"O Jerusalem,
that slayest the prophets..."
"O little town
of Bethlehem
the hopes and fears
of all the years
are met in thee tonight..."

WSL



Broken Hearts At Christmas

● We do not understand Christmas until we see the Child of Bethlehem become the Saviour of Calvary, and grasp the gospel of "broken things."

by NORMAN PITTENGER

I HAD been asked, quite unexpectedly, to give a Christmas message to a large group of people at a special musical service. To my own surprise, I found myself moved to wish the congregation "broken hearts at Christmas." My words disturbed one woman quite considerably, because her husband told me later that he woke up during the night and found his wife sitting in a chair by the window, rocking back and forth and muttering to herself, "He wished us 'broken hearts at Christmas.' Now what on earth did he mean by that?"

It was, I suppose, a fair question—although in all honesty I ought to say that I had explained, or thought I had, precisely what I did mean by my remark. I am prepared to insist that it is profoundly true to say, as I did say, that without broken hearts none of us can understand Christmas, as it is also true that without broken hearts none of us can know what it means really to live deeply as a Christian. For Christianity, unlike other religions, is specifically what a friend of mine has well called "a religion of broken things."

Real Harmony

The ideal of the Greek was harmony. That is true of the Christian as well; for an integrated, properly adjusted and balanced, whole and healthy life is the goal which is offered in the Christian message of salvation. The achieving of right functioning of human personality is as good a way of defining our redemption as any I know—provided that we see that the only right functioning possible to human personality is given by a right "adjustment" to God as our highest calling. But the *distinctive* element about Christianity is that it

has been able to use broken things as part of the harmonious pattern and the integrated scheme. It is to the sinner, self-condemned and self-accused, that the gospel speaks. It does not "call the righteous to repentance." The implication is, of course, that none of us is really "whole"; all of us need repentance, and after repentance, we need forgiveness; and after forgiveness, we need redemption. The gospel sees deeply enough into man to know that any harmony which he may seem to have achieved by himself is illusion. Man is broken. And until and unless he recognizes and accepts that fact with a broken heart, he cannot receive the new, rich, abundant and healthy life which the gospel brings, and which integrates his personality on the higher level, the level of humanity "in Christ."

Genuine Christianity starts out with a real acceptance of the truth about man. Whereas between God and man there *should be* a free and open relationship, involving God's loving care on the one hand and man's free surrender on the other, there *is* instead a broken relationship, in which man has rejected God's loving care and refused to surrender himself to God's will. This is the cause of man's tragedy. Called to so high a place, he has fallen into a position even lower than the beasts, who at least are not in conscious rebellion against their Maker.

"The Religion of Broken Things." From that *broken* relationship, the Christian faith goes on to assert that the solution on God's side is a *broken* body—the body of Jesus Christ on Calvary, given in death for the redemption of those whom by identification He has made His brethren. A life offered without "the wounds of His humanity" would not have saved man in his tragic condition, for it would not have condescended to that condition and known man's lot in its total horror. But because God in human nature truly shared our lot, He endured a *broken* body; it is by His

stripes that we are healed. Because His body was broken, our souls are made whole.

There is a condition, however. For on our side, the solution involves *broken* hearts. It is not possible, *Christianly* speaking, to see Jesus and accept Him merely as Teacher and Master. *Christianly* speaking, it is possible to accept Jesus only as Saviour, the One who speaks to us when we are in sin and when we recognize the fact. There are many other aspects of the life and work of the Incarnate Lord; this one is central to Christian experience. If in any statement of our religion, it is *not* found in the central place, it is not Christianity which is being presented but some *ersatz* product. The truth is that our hearts must be broken, as we recognize what we are, in our broken relationship with God, and what Christ is, in His broken body on the Cross.

When with "broken heart and contrite sigh", as the old chorale has it, we turn to Christ, then there is another in the series of "breakages"—this time a joyful one. There is a broken barrier.

*"Just as I am, thy love unknown
Hath broken every barrier down . . ."*

The barrier which man's sin put between himself and God is destroyed. The wall of partition is broken down. Man is at last one with God because God has made himself one with man, sharing his humanity and tasting death for us that we might live eternally in Him.

This was the background of my thought when I said that we must have "broken hearts at Christmas." For a broken heart is not an entirely bad thing; it can be the beginning of

continued on page 30



Amahl and the Night Visitors

by Malcolm Boyd

ON CHRISTMAS EVE, NBC-TV will present, for the sixth successive year, Gian Carlo Menotti's Christmas opera, *Amahl and the Night Visitors*. Already of legendary proportions, and rivaling *A Christmas Carol* in Yuletide-season popularity, *Amahl* is an artistic presentation of genuine beauty and dignity.

A few weeks ago, I sat in an NBC projection room in New York City watching the television-recording of the 1952 *Amahl*. This year there will be a new 10-year-old boy playing the leading role, a young lad from Texas, but otherwise the production will remain largely the same. *Amahl and the Night Visitors* is being presented Dec. 24 from 9:30-10:30 p.m., EST, and it will be carried coast-to-coast, although certain local stations may elect to feature local programs instead.

Television Grows Up?

Amahl has sentimental qualities. This is not meant as a criticism, for these qualities are not exploited, and they are justified in an overall production marked always by simplicity. Mr. Menotti's opera is of the highest professional stature. Its premiere, on NBC-TV on Christmas Day, 1951, earned it a somewhat unprecedented front-page review in the *New York Times*. Olin Downes wrote at that time: "It may be said that television, operatically speaking, has come of age . . . tender and exquisite piece . . . a historic event in the rapidly evolving art of television."

Surely, *Amahl* represents TV at its peak level of public service and responsibility, and points the way to its largely unrealized cultural contributions as a major art form.

As a religious contribution, *Amahl* is fine. It is not self-conscious. It is always simple, rather genuinely reverent without the least touch of false piety, and moving in its portrayal of human emotions, especially as they are touched by the expectation of the Christ Child. *Amahl* is also something of a pure delight, and this is nice, especially when so many self-styled "religious" contributions in the mass media are stiff and dull and anything but joyous.

One is reminded, seeing *Amahl*, of the new Spanish film *Marcelino*. There are only two elements in common, a young boy in the leading role of each, and a refreshingly natural way of dealing with essentially deep matters. In *Amahl*, one is caught up in life rather movingly when the young boy offers his crutches to be given to the Christ Child, and then is healed. The story basically concerns the unexpected, night-time visit of the three Kings, en route to the manger, at the humble home of a crippled youngster and his widowed, penniless mother. Their lives are changed by the visit. And one senses, in the scene where the youngster relinquishes his crutches to one of the kings to be given to the Christ Child, that each one of us is expected—in ways only each one of us can understand—to give up what crutches we have to the Christ Child. For only by doing so may we fully realize our faith in Him. And only in this way may we be healed. It is recognized, of course, that it is by His grace that we are enabled to offer Him our various and different "crutches."

Marcelino likewise is concerned with the faith of a young boy. Raised as an orphan by several monks, he one day finds in the attic of the monastery an old, cobweb-covered wooden crucifix. The lad's encounter with the Lord is disarmingly clear and direct; and at least twice the deepest mysteries of life are touched in ways which are equally clear and direct. As in *Amahl*, one may be sure in *Marcelino* of unerring good taste.

Ideal for Local Presentation

Amahl is perhaps the most successful opera produced anywhere in the last two decades, according to NBC's Leonard Meyers. There have been about 1,000 performances of it since its 1951 NBC-TV debut by little theatre groups and local churches in the U. S. Its relatively small cast and simple set make it ideal for such presentations. "If done with sincerity, it has enormous appeal," according to Mr. Meyers.

NBC commissioned Composer Menotti to pick the subject, write the libretto and music, and stage the pro-

duction. He took three years to complete the work. During the first rehearsal period, Menotti would each day arrive at the studio with new material, and the orchestration was not completed until the day before the premiere performance. Letters from viewers have been enthusiastic. "Was that opera? We like it," one viewer wrote. NBC-TV opera, with some 2,000,000 viewers for a performance, cannot compare with 30,000,000 viewers for Milton Berle, yet it represents an opera audience which is staggering in size. At a packed performance, the Metropolitan Opera has an audience of 4000; it will have an annual audience under 700,000 for a complete season.

"We feel opera is good for TV," Mr. Meyers said. "We do all our operas in English. Opera was originally created to be a wedding of the arts: drama, music, decor and dance. With a growing emphasis on voice and music, the drama got lost. We try to restore the theatrical values of opera, to make the drama believable. If you say 'opera' to the average man, he thinks of ermine-coated dowagers. We want to make opera understood and popular."



Rosemary Kuhlman and Bill McIver in *Amahl*, a Christmas opera of beauty.



STUART HALL

Omnia cum Deo

Aimed toward the development of "Christian character, fine scholarship, and cultured womanhood," Stuart Hall has drawn girls of many generations to Virginia's famed Shenandoah Valley and later sent them on into the finest colleges in the country. As the oldest of Virginia's preparatory schools for girls, Stuart Hall is rich in traditions of the past. As a secondary school with firmly established standards of scholarship, it keeps pace with the present highly competitive situation in college admissions. As a Christian school, it is alert to serve each student's personal need and contribute to her rounded development as a child of God.

Life at Stuart Hall is characterized by small classes and intimate association between the teachers and the girls. A daily conference period enables girls to see their teachers readily for individual help. The art and music departments provide excellent private instruction.

Important in school life are team and individual sports, indoors and out, and the year-round use of the school's fine indoor pool. Horseback riding is available in the vicinity. The proximity of several boys' schools gives opportunity for occasional dances and other social contacts.

And always, in accordance with the Stuart Hall motto, these facets of school life are *omnia cum Deo*.

For catalogue, address: Miss Martha Dabney Jones, Stuart Hall, Box E, Staunton, Virginia.



Caroling on the steps of "Old Main." The snowfall was timely.

HANNAH MORE ACADEMY

The Diocesan girls' school for Maryland

Grades 7-12. Boarding and day. Accredited. College preparatory. Two plans of study. Emphasis on study techniques. Individual guidance. Small classes. Music, art, dramatics. Riding, sports. Cultural advantages of Baltimore and Washington. Established 1832. Write for catalog.

Catherine Offley Coleman, M. A., Headmistress,
Reisterstown 1, Maryland.

LASELL . . . a two-year college for women. Ten miles from Boston in suburban Newton. Liberal arts, vocational and general courses. Three-year nursing program leading to A.S. degree and R.N.

LASELL JUNIOR COLLEGE

Auburndale 66

Massachusetts

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog

Box EC

Kenosha, Wisconsin

STUART HALL

VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, M.A., Headmistress

Box E

Staunton, Virginia

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions,

St. John's Military Academy,
Box EC, Delafield, Wisconsin

TEXAS MILITARY INSTITUTE. Est. 1886

Internationally-known Texas school.

Traditions of manliness, honor, courage. College preparatory, grades 8-12. Study techniques, guidance. Small classes. All sports. ROTC. Episcopal.

For Catalog write:

A. B. CRAIG, Headmaster
800 College Blvd., San Antonio 9, Texas

ST. MARK'S SCHOOL

of Texas

Robert H. Iglehart, A.M.
Headmaster

Rev. John M. Frye
Chaplain

A church-oriented school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

10600 Preston Rd.
Dallas 30

For Illustrated Bulletin
Write The Registrar

HOWE MILITARY SCHOOL

Episcopal Est. 1884

Grades 5-12

College Preparatory. Each student has individual academic goal. Speech program. Sports for all. New indoor swimming pool. Modern fireproof dormitories. Enrollment: H. S. 225. Lower 100.

For catalog write Col. B. B. Bouton
Adm. Building Howe, Ind.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS

On the 58-acre Close of the Cathedral in the Nation's Capital. College preparatory. Boarding, grades 8-12. Day, grades 4-12. Sports, riding and varied activities. 56th year. Catalogue.

KATHARINE LEE, Principal
Mount St. Alban, Washington 16, D. C.

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For CATALOGUE AND "AVE CRUX," Address:
Sister Rachel, Prin., O.S.H., Box E, Versailles, Ky.

ST. MARY'S SCHOOL FOR GIRLS

Sewanee, Tenn.

Preparation for any college is given at St. Mary's. Also special work for students who need it.

Catalogue—The Sister Superior, C.S.M.

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.

Headmaster, Alec Wyton, M. A. (Oxon)
Dept. A, Cathedral Heights, N. Y. 25, N. Y.



The oldest Church School west of the Alleghenies. Its complete program of academics, athletics, ROTC, social life, and worship is integrated to help boys grow "in wisdom and stature and in favor with God and man."

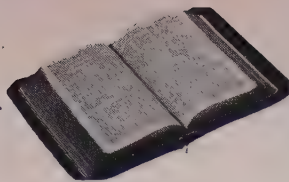
The Rev. Canon SIDNEY W. GOLDSMITH, JR., Headmaster
460 Shumway Hall, Shattuck School, Fairbault, Minn.

OKOLONA COLLEGE

Okolona, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902. High School and Junior College —Trades and Industries—Music.

For Information Write
W. MILAN DAVIS, President



Series on Bible Doctrine: No. 9

Man As A Sinful Creature

A Continuing Bible Study by Robert C. Dentan

Genesis 6:11-13, 18-22; 8:13—9:11; Jeremiah 17:5-9; Job 4:17-21; Psalm 51:1-5, 10-11; Luke 18:9-14; Romans 7:14-25.

Although man is the creature of God, made in His image and intended for a glorious destiny, the Bible never lets us forget that he is a *wayward* creature—a sinner—who prefers to follow his own will rather than God's. His natural tendency is to do wrong rather than right. This is what the Church means by the doctrine of "original sin." The term itself does not occur in the Bible, but the idea certainly does. All through the Bible there runs the thought that there is something essentially wrong with man, some corruption of his nature which makes it easier for him to sin than to be what he ought to be. In the Bible, sin is not just an occasional, unfortunate transgression of the Divine Law, but a dead weight which must be lifted, an enemy which must be conquered, a disease which must be healed.

The classic expression of this doctrine is, of course, the legend of the "fall" of man (Gen. 3), which we have already examined as a part of the Bible Story. The tale of Noah and the Flood in Gen. 6-8 is yet another attempt to put the doctrine of the universality of sin in a vivid, narrative form. It is said that after man was expelled from the Garden of Eden and began to spread over the earth, his wickedness became so great that God determined to destroy him utterly. "The earth was corrupt . . . and filled with violence (Gen. 6:11)." Only one man, Noah, was saved from the catastrophe, but God recognized that even this drastic purge would not solve the problem, for it was still true after the flood, as before, that "the imagination of man's heart is evil from his youth (8:21)."

This story is no more to be taken as literal history than the story of the Fall. It is rather a dramatic expression of ancient Israel's conviction

that God loathes the sin which is lodged in the heart of man, and longs to destroy it. The story contains primitive elements and represents God as acting in ways which later generations would find incredible, but it would be difficult to think of a more forceful way of expressing the three basic ideas it is intended to teach: (1) that sin is a universal fact of human nature, (2) that God hates sin with all His Being, and (3) that He nevertheless loves our sinful race and seeks to bless it (8:21—9:1).

The preaching of the prophets of later times is filled with denunciations of the sinfulness and incorrigibility of man. Innumerable examples could be found, but the prophet who came closest to formulating his pessimistic view of human nature in doctrinal rather than merely hortatory terms was Jeremiah (17:5-9), who first of all warns his disciples against putting any trust in human nature (v. 5) and then states the principle that "the heart (of man) is deceitful above all things, and desperately wicked (9)." By the "heart" he does not mean merely our obviously fickle emotions, but the very deepest springs of our being. Jeremiah is no more a total pessimist than any other of the biblical writers, but he is sure that human nature can never be trusted to do what is right apart from the transforming grace of God.

The author of the Book of Job puts a similar thought on the lips of one of his characters (4:17-21, RSV is best). In God's eyes all men are sinners and untrustworthy. Viewed objectively, man is a pretty contemptible thing: small, insignificant, transitory and evil. This is, of course, not the whole story, but it is an important part of it, and one cannot expect to have a full understanding of the nature and destiny of man unless he sees that this proposition, as far as it goes, is essentially true.

Psalms 51 is the finest *devotional* expression of the doctrine of man's

continued on page 31

Schools

EAST

THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on a 1,500 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

DeVEAUX SCHOOL

Niagara Falls New York

Founded 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool is under construction this year. Scholarships available. Grade 7-12. For information address Box "B".

Morison Brigham, M.A., Headmaster
The Rt. Rev. Lauriston L. Scaife, D.D.
Pres. Board of Trustees

ST. THOMAS CHOIR SCHOOL

The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, announces that its enrollment is complete. BOYS OF GOOD VOICE ARE INVITED TO APPLY NOW FOR FALL '56. Grades 5-8. High academic standards. Excellent music training. Endowed. Nominal fee.

William Self
Choirmaster

Robert H. Porter, S.T.B.
Headmaster

123 West 55th Street, New York 19, New York

ST. PETER'S SCHOOL Boys, grades 7-12. College preparatory. general courses. Recent graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, dramatics. Interscholastic sports program. New gymnasium. 80-acre campus. Summer School. Catalog.

Frank E. Leeming, Headmaster, Peekskill, N. Y.

SOUTH

ST. AUGUSTINE'S COLLEGE

1867 Raleigh, N. C. 1955

Accredited Four-Year Courses in Fine Arts, Natural Sciences, Social Sciences, Business, Health and Physical Education, Teacher Training, Pre-Theological, Pre-Medical, Pre-Social Work, and Pre-Legal.

JAMES A. BOYER, Acting President

ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years preparatory work.

Members of the Southern Association for over twenty years.

All courses in Art, Expression and Music included in one general fee.

Richard G. Stone, President

VOORHEES School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

Schools

NORTH CENTRAL

St. John's

MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

COL. R. L. CLEM, Rector

SOUTH CENTRAL

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box E Vicksburg, Miss.

WEST

THE BISHOP'S SCHOOL LA JOLLA, CALIFORNIA

A Resident and Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.
Headmistress

Personal Notices

INQUIRE CONCERNING RATES

PERSONNEL WANTED

PRIEST ASSISTANT for Parish in Eastern Industrial city. Must be willing to take intensive training leading to Rectorship. Box 1424 Episcopal Churchnews, Richmond 11, Va.

SUPERINTENDENT for a small midwestern Home for Aged People. Practical or trained nurse desirable but not essential for the work. Single and an Episcopalian who can care for needs of aged people. Preferably from mid-west. Box 1425 Episcopal Churchnews, Richmond 11, Va.

POSITIONS WANTED

BUSINESS MANAGER Episcopal Church desires greater opportunity in Diocese, School or Hospital pursuit. Married, age 40. Available January 1st. Box 1428 Episcopal Churchnews, Richmond 11, Va.

MEMO:

to Advertisers

Episcopal Churchnews publishes more advertising than any other magazine serving the Episcopal Church.

SUBSCRIPTION RATE

\$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.



Reinhold Niebuhr
writes about

Christianity and the Satellites' Revolt

The revolt of the Polish and Hungarian nations against the Russian tyranny gives us an occasion for assessing the relation of Catholicism to the moral problems of the political order.

To the question: why did these two nations among all the satellite captives have the will to revolt? the most obvious answer is that these two nations were the ones in which the Catholic Church preserved a vital and stubborn faith, secure in a monolythic religious institution which had the ability to outlast and to defy the monolythic political structure of political tyranny. The Poles were prompted by another non-religious motive, their traditional hatred of Russia. But the Hungarians were not. They were ethnically not as related but historically not as embittered as the Poles. Incidentally, it must be mentioned with some embarrassment that the leaders of the Reformed Church of Hungary came to terms with the Communist regime and presented their apologists for the regime at the World Council Meeting at Evanston in 1954; and only recently acted as hosts for the Executive Committee of the World Council. The question is whether ecumenical Protestantism, partly under the influence of Barth's neutralism, was not too lenient with this hated totalitarianism in a nation in which, since that meeting, thousands have offered their lives to defy the tyranny. The critics of Protestantism, who have been saying that only Catholicism offers an unequivocal answer to this new idolatry, would seem to be justified, in the light of recent events, though the rank and file members of the Reformed Church were heroically anti-communist.

But before making a too hasty judgement on this issue it would be well to take another view of the tragic occurrences. For the Catholic Church has both the virtue of an unequivocal opposition to modern totalitarianism; and the weakness of being organically involved in the old feudalism, against the injustices of which the communist movement led the revolt, which gave it a momentary moral dignity. It is also fair to say that the involvement of the Reformed Church in the hated regime was partly prompted by an uneasy conscience about the injustices of the old feudalism, and partly by an anti-Catholicism natural in a country in which traditional political power was so intimately connected with the church.

There are many causes for the difference between the Polish revolt, which led to semi-independence without bloodshed and the desire for complete independence among the Hungarians, which was so tragically repelled by Russian military action. But one of the many reasons may have been, that the Nagy government, just as Titoist as the Polish government, allowed the recently freed Cardinal Mindszenty to hold a press conference in which he promised the "restoration" of the old order and asked for Western aid. He intimated that he would be an influence in such a government. The Russians became panicky and reacted with bloody violence to the Hungarian revolt, which they had accepted without violence in Poland. The story is not ended; and the Poles may yet regret that they did not ask for as much as the Hungarians did. But as the matter stands today we have an interesting revelation of the strength of Catholicism in preserving a Christian culture, which is able to outlast the materialistic culture of communism, and of its weakness in not being able to extricate itself from the old feudalism, which once governed the whole of Europe.

If we as Protestants should have too great a sense of inferiority because of the involvement of our church leaders in the hated Hungarian regime, it would be well to consider Eastern Germany, where the Lutheran Churches have gradually perfected a non-political, religious defiance of tyranny which is a most impressive witness of the Christian faith. END

The Story Behind the Christmas Story



The Christmas story begins with Creation. God made a world and saw "that it was very good." But something went wrong. Man, who was created in God's own image and who alone among all His creatures was given freedom, rebelled, turned his back on the Creator and went his own way. And the Lord looked down from heaven and behold "there is none that doeth good" (Psalm 14). We have to begin with this gloomy picture, for unless we understand the problem we can hardly comprehend the answer.

The Old Testament enlarges this picture of man's separation from the Father, but it does more. It is also the account of God's great plan to win His disobedient children back.

Father Palmer used to say that God's plan began when He saw here and there among the children of men a bright spot, a mother caring for her child, or a man plowing in the field and working away to provide food for that mother and child. Here was unselfish love. "Perhaps if God became a little child, some woman would care for Him; some good man would work for Him." While men didn't seek after God, sometimes they did seek after and understand each other. **PERHAPS, IF GOD BECAME MAN, THEY WOULD SEEK AFTER HIM AND FIND HIM!**

We see this story develop in the Old Testament, as God prepares to do this daring thing, to storm the beachhead of time, to become MAN. God never does anything in a hurry. He is always prepared, and "a thousand years are but as a day in His sight." If God were to be born on this earth, He had to choose a place and prepare it. He had to be born into a certain nation, and into a special family. If the Gospel were to be told throughout the world, there had to be a means of communication and a language as befits the excellence of the story to be told. For all this God prepared. The Romans built the roads over which the news would travel swiftly. The Greeks developed the language in which the great Truth could be nobly expressed. But the Bible speaks mostly of individual peo-



ple. It was through these people that God dealt mostly.

God chose a Holy Nation, the people of Israel. He saw Abraham, living in the little desert village of Ur, and He called him to found a nation. He was a man of faith, and he heard God's call, and "went out, not knowing whither he went." Ever afterwards the Hebrew people spoke of the God of Abraham and Isaac and Jacob.

Now the centuries come and go, and after many hardships and exile this little gypsy people is established in "the Promised Land." God looked down among the children of this holy people and He saw a brave shepherd boy keeping his father's sheep on the Judean hills. Brave indeed, with the courage of humanity at its best, David was also a singer and a poet. God heard his happy songs, knew the devotion of his strong heart, saw him fight mighty Goliath without armor or sword. God loved David, although He was often disappointed with him. Despite all his sins, however, David never gave up trying to please God—apparently that is what really counts. God made David the head of a Royal Family. He would be born into this Family. All that is necessary now is to choose a Mother.

Again the Lord God looks down upon His children. The heir of David is only a village carpenter far away in a northern province. Joseph of Nazareth was a just man, and he was engaged to a maiden whose name was Mary. It is of her especially that we shall think. They were poor, but unlike the official people in Jerusalem they still believed that God would "visit and redeem His people." God saw Mary, saw her faith and her purity. She would be the Mother of the Saviour.

continued on page 30

FOAM RUBBER CUSHIONS

PEW
COMMUNION KNEELER

Filled with foam rubber. Zippered removable cover in your choice of wide color range of ecclesiastical velour.

SAMPLES AND PRICES ON REQUEST
BERNARD-SMITHLINE CO.

23-15 38th Ave. Long Island City, N. Y.

Schools of Nursing

NURSES are badly needed all over the country. These schools will train you for a rewarding career of service to mankind.

The CHURCH HOME AND HOSPITAL

SCHOOL OF NURSING
Baltimore 31, Maryland

A three year accredited course of nursing. Class enters August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Davenport, Iowa

Diploma and Degree Programs. Male and Married Students Accepted.

Scholarships and Loans Available College Affiliation

For information write to:

Eleanor M. Lofthouse, R.N.,
Director of the School

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact

DIRECTOR OF NURSES

THE MOTHER OF OUR LORD

A review of an outstanding book on the
Roman Catholic doctrine of the Virgin Mary

by CHAD WALSH

THE VIRGIN MARY: *The Roman Catholic Marian Doctrine.* By Giovanni Miegge. Translated from the Italian by Waldo Smith. With a Foreword by John A. Mackay. Philadelphia: The Westminster Press. 196 pages. \$3.50.

In 1954, after centuries of theological debate, a new and important stone was added to the structure of Roman Catholic theology. From 1954 on, by virtue of an infallible pronouncement of the Pope, the faithful of the Roman Church are obligated to believe that the body of the mother of Christ, contrary to the common fate of humanity, was spared the corruption of the grave; that she was assumed in glory into heaven.

This solemn affirmation following one century upon the pronouncement of the dogma of the Immaculate Conception in 1854, marked the current climax of the Roman development of Mariolatry. There is good reason to expect that further climaxes lie in the fairly near future. As Professor Miegge, of the Waldensian Faculty of Theology in Rome, makes clear, the pace of development has been accelerating since the Counter Reformation, and already there is excited talk of further definitions. Perhaps during this century Mary will be proclaimed as co-redemptress, whose intervention is essential to salvation.

It is the great merit of Professor Miegge's study that he is thorough, level-headed, and charitable. His is no rabid tract against Romanism and all its works. Rather, he writes as a fellow Christian who views with a quiet agony the process of liturgical and dogmatic development, which is century by century shifting the devotional center of popular Romanism from God-made-man, Christ, to the perfect humanity of His mother.

The New Testament, as everyone concedes, devotes very few lines to the mother of Christ. None of them will bear the full weight of interpretation that the cult of Mary would demand, if one insisted that it be plainly founded on Scripture. Throughout the course of doctrinal evolution, the pattern is the same: first popular piety, powerfully stimulated by apocryphal legends, then informal liturgical practices, later formalized, and

finally—though usually after prolonged controversy—the promulgation of an official definition, ratifying and rationalizing the liturgical and devotional practices already deeply embedded in the popular cultus. The justification for the final stage is not so much Scripture as the doctrine of “suitability” (Such and such would have been appropriate—it was possible—therefore it is true).

Professor Miegge is particularly effective in treating the psychological factors which have so steadily operated toward the magnification and glorification of Mary. Perhaps the most important is the increasing emphasis, after the early centuries, on Christ as the remorseless judge. His divinity was driven home in sermons and art at the expense of His humanity; his role of judge at the expense of his role of savior. Over many an altar a terrifying Christ, giant-size, glared implacably as He separated the sheep from the goats at the last judgment. Such a Christ was more than many wavering souls could confront face to face. The mother of Christ came to fill the void. She has always been viewed as pure compassion. She does not judge. She forgives, she listens to all prayers, she uses her influence with her Son to mitigate His severity.

Nothing is more natural than that the cult of Mary should have sprung up and flourished. But, as Professor Miegge makes clear, it obscures the gospel paradox. Humanity no longer confronts a divine-human judge who is also a savior. Rather, the self-pity of mankind finds an ally in the purely human though perfect Mary. Christ recedes more and more to the solemn mysteries of the altar, and Mary becomes the daily companion and ever-present source of compassionate understanding.

Over most of the Christian centuries the sober reserve of the great theologians and popes operated as a brake, to stay the headlong pace of Marian development. But that, too, has changed. High quarters and low now unite in finding ever newer and greater glories in the mother of Christ, and the end is not in sight. The somber question is—how far can

such an evolution proceed before Roman Catholicism becomes in effect, if not in intention, a new religion?

The experience of our Roman fellow-Christians is of more than academic interest to Anglicans. We belong to a singularly masculine branch of the universal Church. We argue as vehemently over admitting women to General Convention as some communions do over ordaining them. The Prayer Book celebrates precious few female saints. It would be hard to find a Church which seems, superficially at least, more a man's world. For this very reason, perhaps, the impulse is strong to right the balance by turning to the cult of Mary, if for no other reason than to recognize and honor those womanly qualities which have strikingly little explicit recognition in the daily life of Anglicanism.

How far can Mariolatry wisely go? There are two questions—one of prudence and one of doctrine. Any practice, innocent and even wholesome in itself, which is reasonably certain to set in motion a chain of developments akin to those we behold in Romanism, is too perilous to justify the risk. As for doctrine, any practice which obscures the fact that Christ alone is the Mediator between God and man is ruled out by the plain sense of Scripture.

We can look at it this way. We do not hesitate to ask a living friend to pray for us. When he dies, the doctrine of the Communion of Saints gives us hope that we are not utterly cut off from him; we may still ask his prayers. Likewise, it seems reasonable and Christian to ask the prayers of saints whom we have never met, Mary among them.

Beyond such simple and spontaneous expressions of the sense of the Communion of Saints, the perils multiply. Any practice which singles Mary out, as though she were the particular confidante of Christ and had an “inside track,” smacks more of practical politics than of faith. Special chapels, special formal acts of devotion to Mary, when kindred honors are not paid to other saints—these inevitably, over a period of time, create the impression that Mary is the

continued on page 34

The 'Pied Piper' of Christmas

by Betsy Tupman Deekens

Nobody loved children or holidays more than the man who gave the world one of its favorite carols, "O Little Town of Bethlehem". For this reason, you could almost call him the "Pied Piper of Christmas" because, as one of his friends, the late Bishop William Lawrence, declared:

"... He was one of them—as cheery, simple and unself-conscious. I have seen him dart away from a company of clergymen and others on the piazza, march out upon the lawn, and with a child's trumpet lead a regiment around and around, with no thought of anything but the game."

The late Phillips Brooks was as popular a man as his hymn continues to be and as unpretentious as the words he wrote. Despite his popularity as a great preacher, none of his friends could ever discover that he felt the same way about it.

Considered one of his most human qualities was his keen anticipation of holidays, unusual for one so happily wrapped up in his work. Others were his enthusiasm, imagination, exceptional sense of beauty and a sense of humor.

Phillips Brooks, declared Bishop Lawrence, "looked always for the truth . . . From his early college days he had found in the truth not vagueness or confusion, but simplicity. He believed that Christ . . . came to simplify, to beautify and to save life."

It was this basic belief that spurred him to choose "The Simplicity That Is in Christ" as his first sermon text. From then on that was the "text" for his life.

Undoubtedly it enabled him to keep perspective when, at the age of 26, he became rector of one of the Church's largest parishes—Holy Trinity in Philadelphia. In spite of his youth, he was besieged with invitations to preach—for other causes and in other churches.

Nevertheless, he shrank from publicity. When he became Bishop of Massachusetts after 22 years as rector of Boston's Trinity Church, he never allowed himself to be photographed in his bishop's robes because of his reverence for this office. Many pictures hanging on walls today are counterfeits, writes biographer Lawrence—Brooks' head substituted on the plate for that of another bishop in his robes.

It was in 1866, however, while he was still at Philadelphia's Holy Trinity Church, that he took a trip abroad that included a visit to the Holy Land. Bishop Lawrence tells it this way:

"Palestine was as yet comparatively unspoiled . . . He writes of Bethlehem, 'As we passed, the

shepherds were still *keeping watch over their flocks.*' Two years later (he told me this himself), the organist of Holy Trinity, Lewis H. Redner, urged him to write a carol for the coming of Christmas, adding, 'if you do, we will call it Saint Philip.' 'You must write the music,' was his response, 'and we will call it St. Louis'."

"O Little Town of Bethlehem" was first sung at Christmas in 1868, and became popular immediately. It was written primarily for the children of Phillips Brooks' Sunday School, but could not be limited to any age.

Before his death in 1893, Bishop Brooks had written a number of other carols, both for Christmas and Easter. Perhaps one of his lesser known carols would answer further the "hopes . . . of all the years" for Christmas, 1956. These are the last two verses:

And Christmas once is Christmas still;
The gates through which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill
And all that else the wide world fill
Are vocal with His name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song which greets the King
Who comes when Christ is born.





E. Stanley Jones

Pocket-size books of inspirational reading for the year 'round.

THE WAY	\$1.50
ABUNDANT LIVING	\$1.75
GROWING SPIRITUALLY	\$1.50
MASTERY	\$1.75
THE WAY TO POWER AND POISE	\$1.50
HOW TO BE A TRANSFORMED PERSON	\$1.50

AT ALL BOOKSTORES
Abingdon Press



Book Reviews

by Edmund Fuller

THE EIGHTH DAY. By Robert C. Goldston. Rinehart. 345 pp. \$3.95.

Here is a moving and disturbing first novel, on a religious theme. In narrative terms its attack is striking and fresh, and these qualities equally distinguish its conception. An oddly assorted group of "pilgrims" go to a monastery in France, seeking a miracle of healing. A miracle occurs, under circumstances that seem appalling and which drive straight to the heart of the mystery that man knows not what agents God may employ in acts of grace. A book you will not forget soon.

MEN TO MATCH MY MOUNTAINS: The Opening of the Far West, 1840-1900. By Irving Stone. Doubleday. 459 pp. \$5.95.

A new volume in the Mainstream of America Series. Mr. Stone pursues in vivid, dramatic fashion, the history of his designated area from the time when it was simply a region called "the Far West," down to the beginning of this century and its present status as the sovereign states of California, Nevada, Utah, and Colorado.

Could there be a greater gold mine for historical chronicle? Appropriate to the metaphor, Mr. Stone opens up with the arrival in California of a certain fugitive from a Swiss debtors' prison, one Captain John Augustus Sutter, who made a certain famous find at a certain famous mill.

So it begins to unfold, a saga bewilderingly rich in events and personalities. It is the story of gold and the story of silver; the coming of railroads; the crossing and exploring of mountains; of Death Valley; of Pike's Peak; of Western ripples of Civil War; of gamblers and vigilantes; of the growth of cities called San Francisco and Los Angeles; of Billy Ralston, Brigham Young, H. A. W. Tabor, and Baby Doe.

Mr. Stone exploits these narrative riches with the gusto of good fiction combined with a solidity of organization that combine, I think, to make it one of this prolific writer's best books. It has rewards for all lovers of Ameri-

cana. If you're interested for gift purposes, you can obtain a special, autographed, Far West Edition at \$10.00.


THE LAST OF THE WINE. By Mary Renault. Pantheon Press. 389 pp. \$4.50.

A most difficult feat has been accomplished remarkably by Mary Renault. As novelist, she has conjured into being for us the world of Athens at the time of Socrates. Along with her central fictitious creations, she brings before us many of the great names of the era: Xenophon, Alcibiades, Plato, Phaedo, Kritias. Athens' terrible decline—so largely a moral collapse—is seen from the plague at Athens and the death of Pericles to the period following the fall of the city and just prior to the death of Socrates.

In the person of the great teacher is achieved her main triumph. She has brought him believably alive, able to stand in the large shoes of reputation. Alexias, the book's protagonist and narrator, says of the philosopher: "I think the world was made new for him every hour. Most of us see what other men tell us, who in turn were told by someone else. But to him, everything that is in the world was full of the gods, and it would have seemed to him the greatest impiety not to look upon it for himself. That, I suppose, is why he was hated both by the cowardly and the insolent of soul, and by all such men as dare to know neither themselves nor God."

THE MARJORIE RAWLINGS READER. Edited by Julia Scribner Bigham. Scribners. 504 pp. \$5.00.

Much of Marjorie Kinnan Rawlings' best work is represented in this volume. It includes her novel *South Moon Under*, complete, and two important chapters from *The Yearling*. There are four selections from *Cross Creek*, and three long stories from the book *When the Whippoorwill*, including the well-known "Gal Young Un." Also there are three short stories which have not appeared in any book before. Mrs. Bigham presents an introductory evaluation of Mrs. Rawlings' work.



For
Distinctive
Gifts

CHOOSE SEABURY
BOOK OF COMMON PRAYER
OR
PRAYERBOOK AND
HYMNAL COMBINATION

- Lasting
- Practical
- Economical
- Wanted

EVERY PAGE A GIFT OF QUALITY
TO BE CHERISHED

Complete Stocks—One for Every
Person, Every Purpose—
Priced from \$2.75

write for catalogue D

LYCETT INC. 317 N. Charles St.
Baltimore 1, Md.

Serving the South for 122 Years

TO THE GOLDEN SHORE: The Life of Adoniram Judson. By Courtney Anderson. Little, Brown. 530 pp. \$6.00.

Adoniram Judson, Massachusetts born, was the son of a Congregational minister who bore the same name. The junior Adoniram grew up to become a minister of the Baptist fold and to have a remarkable, but woe-filled hard, missionary career.

The "Golden Shore" which Judson strove to reach has a two-fold value, by way of meaning. It was the "Golden Shore" of the hymn and the "Golden Shore" of mysterious, little-penetrated Burma where, at Rangoon, in 1813, after an almost two-year progression which had taken him first to India, Judson came ashore to begin his greatest adventure. His Burmese labors were to last until 1850, the year of his death and burial at sea off the coasts of the land of his dedication.

For a long stretch of the book, the stage is nearly stolen by the person of Nancy, his first wife, whose courage, devotion and faith are profoundly moving. Adoniram married three times. Death took his first two wives and several children. The third wife did not survive him by many years. In addition to the problem of seeking converts, Judson battled against increasing suspicion of foreigners and spent long stretches of time in noisome prisons. The great triumph of his work was his translation of the Bible into Burmese.

This is one of the stirring missionary stories. Courtney Anderson has told it well, in a rich and loving detail.

SO FELL THE ANGELS. By Thomas Graham Belden and Marva Robbins Belden. Little, Brown. 401 pp. \$5.00.

An American tragedy of a sort, and that a rather ugly, malignant one, is reconstructed for us by the Beldens. As its title implies, it is a story of hubris, consuming, overweening, destructive pride. Salmon P. Chase, who was Lincoln's Secretary of the Treasury, and later Chief Justice of the Supreme Court, permitted a sometimes brilliant and constructive career to be warped by the consuming ambition to be President. This made him a sore burden to Lincoln. Chase's handsome, headstrong daughter Kate wanted to be his First Lady. She married William Sprague, a millionaire senator from Rhode Island, and tried to use her money and social prestige in Washington for political aims. This marriage ended in hideous public scandal and recriminations. The Beldens tell this significant, though unhappy, story well, and with responsible accuracy.

Recommended Reading

Before the Holy Table: A Guide to the Celebration of the Holy Eucharist Facing the People. According to the Book of Common Prayer. Massey H. Shepherd, Jr., and members of Associated Parishes, Inc. Seabury Press. 62 pp. Illus. Paper. \$1.00.

The Pulpit Rediscovered Theology. By Theodore O. Wedel. Seabury Press. 181 pp. \$3.50.

Natural Religion and Christian Theology; An Introductory Study. By A. Victor Murray. Harper. 168 pp. \$3.50.

Theology You Can Understand. By Rachel H. King. Morehouse-Gorham. 223 pp. \$4.25.

God's Word to His People. By Charles Duell Kean. (Bible study.) Westminster Press. 187 pp. \$3.50.

The Ten Commandments. By Solomon Goldman. Ed. by Maurice Samuel. (A distinguished study from within modern Judaism.) Univ. of Chicago Press. 225 pp. \$3.75.

Where Judaism Differed: An Inquiry Into the Distinctiveness of Judaism. By Abba Hillel Silver. Macmillan. 318 pp. \$4.50.

The Living Word: Some Bible Words Explained. By Luther A. Weigle. Thomas Nelson. 72 pp. Paper. 35c.

The Biblical Doctrine of Justice and Law. Schrey, Walz, and Whitehouse. SCM Press. Alec R. Allenson, Inc. (Naperville, Ill.) 208 pp. Paper. \$1.75.

Tomorrow's Faith Today: Essays on Rethinking the Christian Message Toward a New Modernism. By W. Norman Pittenger. Exposition Press. 68 pp. \$2.50.



The Seabury Bookstores
Havemeyer Pl.
Greenwich, Conn.

For every home... a matchless source of inspiration and knowledge

THE encyclopedia of information on all the Saints, and one of the most inspiring books since the Bible, *Butler's Lives of the Saints* is now available in a monumental new 1956 Edition. You and your family will turn to it time and again for the facts it gives on patron and other saints, and for its fascinating and varied examples of the paths to perfection. *New format, handsome illuminated binding, gold stamping, complete in four volumes, boxed, \$39.50.*

BUTLER'S LIVES OF THE SAINTS

Completely Revised Bicentennial Edition in Four Volumes. Edited, Revised and Supplemented by DONALD ATTWATER.

Published by
P. J. KENEDY
& SONS

Broken Hearts

continued from page 20

a very good thing—an honest recognition of oneself and a grateful acceptance of redemption by the little Child of Bethlehem who is the Saviour.

Bethlehem and Calvary

It is an interesting and not often mentioned fact that the ancient carols, so familiar to us and so well-beloved, always associate the birth of the Christ Child with the sacrifice of that same Child, now grown to Manhood, on Golgotha. I say "the ancient carols," because some of the more recent ones have tended to a sentimentalism about the "little Baby" which is not found in the traditional songs about the birth of Jesus. There is no reason why we should refuse to recognize the beauty of simple childhood, the winsome quality of family life, the appeal of the baby's helplessness. All this is good and splendid, *if* we remember that it is God Almighty who is here self-involved in humanity and its affairs. This Jesus is not just a little baby; it is *God become a little Baby*. And become a little Baby in order that he may die . . . since every man of us must die, whether he will or not, and since God has become man

in order to share man's life in the fullest sense. That, in itself, is a heart-breaking spectacle. When to it we add the honest recognition of the fact that, man being what he is, it was inevitable that God who wanted to save man must suffer as man and for man, even die as man and for man, in order that He might rise again as man and for man, to bring man back to God in a perfect at-one-ment: when, I say, we add this recognition to our contemplation of Bethlehem, we can do no other than face it with a broken heart.

Christian Gentlemen

What has all this to do with the living of the Christian life? Everything in the world, because our inner attitude towards God-made-man, our inner attitude towards ourselves in relation to Calvary, will subtly but profoundly mould our entire attitude towards life. It will make us over, breaking our stubbornness and our pride, creating in us gentle hearts because we have been heart-broken. *Piers Plowman* is a great poem, and nowhere greater than when Langland says of Calvary:

Blood brothers we became there,
And gentlemen, each one.

He probably meant "gentlemen" in the sense of men with a standing and a position, "God's gentlemen"—with all the rights and responsibilities that go with it. But the word itself is a lovely word—"a gentle man" is a wonderful definition of a person who rightly knows and rightfully exercises his prerogatives. A Christian gentleman is one who, because his heart has been broken, can see others with the understanding, sympathy, and discernment which the world so desperately needs. In an age of vulgarity and stridency, of pretense and imitation, of harshness and bitterness, the call to be "a gentleman" is a noble call. The only real gentleman is the true Christian. And the true Christian is one who with broken heart truly and earnestly repents him of his sin, is in love and charity with his neighbor, and by God's help intends, so far as in him lies, to live a new life—a life which is "in Christ," who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

The Christmas Story

continued from page 25

To tell her this news, He sent the great Archangel, Gabriel. She must have been alone, perhaps praying, perhaps out among the flowers, when he came. He greeted her with these words, "Hail Mary, full of grace, the Lord is with thee." Then he told her the wonderful news that God wanted her to be the Mother of His Son. The hosts of heaven, the angels and archangels, and God Himself waited for her answer. She had to count the cost. People would talk in the tiny village of Nazareth. Her heart would be pierced with a sword. But she did not turn aside. Here is her answer: "Behold the handmaiden of the Lord; Be it unto me according to thy word."

God the Father breathed forth His Mighty Spirit, the Spirit which brooded over all things when the world was young, and the Great Event begins to happen. The Eternal Word begins to take human flesh within the pure Body of our Lady. And on the first Christmas, nine months later, on a night when the morning stars sang together, and a band of angels joined in the chorus; on a night when certain shepherds watched their flocks, God sent His Son to be born in a stable. Men and women, shepherds and wise men and little children looked into the Face of God. That is what Christmas is all about. "God so loved the world that He gave His only begotten Son . . . that whosoever believeth in Him might have everlasting life."

W. S. L.

Three Ways / to reduce expenses to aid clergy pensions



1 The Church LIFE Insurance Corporation

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

2 The Church FIRE Insurance Corporation

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

3 The Church HYMNAL Corporation

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.

all affiliated with

the **CHURCH** *Pension Fund*

20 Exchange Place • New York 5, N. Y.

Ecumenical Report

continued from page 15

written and exchanged in advance of the meeting. The Russian proposal was accepted, the papers were prepared and the delegation went to the Soviet Union as planned, July 13-28, 1956.

The Archbishop of Canterbury selected a representative and competent delegation, with Dr. A. M. Ramsey, Archbishop of York, acting as chairman.

The Russian delegation, which was appointed by Patriarch Alexei, consisted of a dozen theologians from the Theological Academies (graduate theological schools) of Moscow and Leningrad. The discussion took place in a large room at the Sovietskaia Gostinnitsa. We met around a U-shaped table, the Anglicans on one side and the Orthodox on the other. A crew of a dozen secretaries and stenographers took down verbatim all that was said, of course only as it was put into the Russian language. Father Findlow and I checked these notes completely before our departure, although they amounted to about 700 pages, in addition to the texts of the papers which were read.

The meeting opened with papers by Bishop Michael and myself on the subject, Relations of the Russian Orthodox Church with the Anglican Church. In the course of the six days of discussions, sixteen papers were presented and discussed. Since the papers had been translated and circulated in advance, most of them were not read and only a few were introduced by the respective authors. Most of the time during the six days of the meeting was given over to discussion,

topic by topic, ranging from "The Essential Reality of the Church" to "The Filioque Clause." At the end of each day a summary was prepared in which the Orthodox reviewed the position they had taken and the Anglicans did the same.

At the end of the meeting an attempt was made at preparing a joint communique, but it was found more satisfactory to produce two separate communiques. These were not in contradiction to each other, but the Orthodox way of stating things differed from the Anglican way, and each felt that his own way was preferable in reporting to the respective constituencies in the Soviet Union and in England.

The line followed in discussions was that of discerning and defining the faith and the characteristics of worship in the two churches. Naturally one of the main problems turned out to be that of reconciling differences that had arisen as a result of the historically different situations in which the Russian Church and the Church of England have developed.

Notable agreement was achieved, although the differences on some points seemed to grow as discussion proceeded. The effort, both spiritual and intellectual, can only be characterized as one intended to secure understanding and if possible to reveal basic unity.

The Church of England will produce a report of about 50,000 words on these discussions. The Russians said that they would publish the entire report, including all the papers, but since this is a good thousand pages of manuscript, it is not likely that it will be done in the very near future.

Scriptures

continued from page 23

universal sinfulness. The author of it is not so much concerned with particular sins he may have committed as with the sinfulness of his heart, and with his need for a new one which only God can create (v. 10). The familiar words of v. 5 are not to be understood as an indictment of the psalmist's mother. They merely express, in exaggerated language, his conviction that he had always been a sinner, even from the moment of his conception. Only God's Holy Spirit (11) can save him from himself.

Turning to the New Testament, we see in the epistle to the Romans how deeply Paul felt the sinfulness of his own nature. In chap. 7 (especially vss. 14-25) Paul shows that the doctrine of original sin was not an abstraction for him, but a reality with

which he was constantly haunted. Much as he desired with his mind to do what is right, his unruly nature always drove him to do what is wrong. The kind of discouraging moral experience which Paul describes here so vividly has its counterpart in the life of every thoughtful Christian.

Finally, we see how our Lord enforces the same lesson in His own gentle way in the story of the Pharisee and the Publican (Luke 18:9-14). The man who goes "down to his house justified" is not the proud church member, confident of his own rectitude, but the contemptible tax gatherer who at least knows that he is a sinner. For the Bible, our approach to God must always begin with an acknowledgement of both our creaturehood and our sinfulness, with the recognition that "there is no health in us" and that only God can restore the health which should be ours.

*For the man
in the pulpit*

The Pulpit Rediscovered Theology

By THEODORE O. WEDEL

A challenging book that bridges the gap between the preacher and the religious revival of our time. How can the man in the pulpit dramatize the new insights of theology and the rich heritage of our Christian past for the man in the pew? An inspired book that shows how to fill the needs moral idealism has failed to satisfy. \$3.50

At your bookstore



GREENWICH, CONNECTICUT



WE SHARE A FAITH

Death Is Swallowed Up In Victory

E. W. Bloomquist

A lovely booklet with which to express your sympathy for those who stand in the shadow of loneliness and sorrow. Containing many quotations from contemporary writers and poets as well as from the Bible, this 24-page booklet is more expressive and costs less than many "sympathy cards."

Matching envelopes with booklets. Sample copy 15¢; 8 for \$1.00.

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue Nashville, Tenn.

Serving the Church since 1881

BOOKS — PRAYER BOOKS — BIBLES
CHURCH SCHOOL TEXTS & SUPPLIES
BRASS & SILVER APPOINTMENTS
VESTMENTS

MOREHOUSE-GORHAM Co.
New York . . . 14 E. 41st St.
Chicago . . . San Francisco
29 E. Madison St. 261 Golden Gate Ave.

CHRISTIAN HEALING IN THE CHURCH

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Cayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

Fellowship of St. Luke

2243 Front St.

San Diego 1, Calif.

- STOP -
SPENDING HOURS POLISHING
BRASS-COPPER-SILVER
DO IT IN MINUTES
WITH
KOPPER SHIELD
WIPE ON WIPE OFF
ONLY \$1.50 PINT
NO HARD TO REMOVE RESIDUE
WILL NOT INJURE FINEST FINISHES
ACCLAIMED BY USERS AS **FANTASTIC**
Order from Morehouse-Gorham Company
Chicago 2 Illinois

GOWNS
- Pulpit and Choir -
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Brass Goods
CATALOG ON REQUEST
**National CHURCH GOODS
SUPPLY COMPANY**
891-23 ARCH STREET, PHILADELPHIA 7, PA.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your own Church.

Write for FREE circular or send
50¢ for sample postpaid.

ASHBY COMPANY • 419 STATE • ERIE, PA.

Church Furniture
PULPITS
REQUEST
FREE CATALOG

FLOWERS SCHOOL EQUIPMENT CO., Inc.
327 W. Main, Richmond, Va.

Altar Brassware
CROSSES + CANDLESTICKS
VASES + COLLECTION BASONS
Write for copy of our new catalog
R. GEISSLER, INC.
23-08 39th AVE., LONG ISLAND CITY 1, N. Y.

Church Silver
CHALICES • CIBORIA
CRUETS • WAFER BOXES
Superb Craftsmanship
Louis J. Glasier
143 E. 54th ST., NEW YORK 22, N.Y.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets, Phila. 3, Pa.

CHURCH CANDLES
Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights
Write for price list and illustrated folder
**WILL & BAUMER
CANDLE CO., INC.**
Syracuse, N. Y.
The Pioneer Church Candle Manufacturers of America

LETTERS TO THE EDITOR

QUESTION AND ANSWER

Sir:

Here are two quotations from the same issue of *ECNews*, under date of Nov. 11, 1956.

Page 15: "Somehow or other the Episcopal Church has the reputation of being a 'class church' attended by the 'right sort of people' . . . But how or where did this reputation begin?"

Page 19: "Located in the heart of one of the city's poorer areas, St. Paul's will be relocated in one of the more well-to-do subdivisions as a huge \$500,000 Gothic-designed modern edifice."

How or where this reputation began is less important than how or where it is being sustained, isn't it?

FELIX W. KNAUTH
CHESTNUT HILL, MASS.

FAULTY REASONING CHARGED

Sir:

The argument of the Rev. Manning M. Pattillo (*ECNews*, Nov. 11) that the Southerners who hold out for segregation are defending a right to decide who shall be their close associates is un-Christian, un-American, and false.

Public institutions are for all the public, and a public school is not a private club.

By the same logic, I would have the right to prevent Fr. Pattillo from sitting next to me at Annual Convention or at any clerical meeting on the grounds that I was in the diocese first and I do not like his attitude. . . .

Our bishop has said, in his function as our Father in God, that there will be no segregated churches in this diocese. Let the clergy of our Church follow the clear teachings of Christ about who is our neighbor, and there will be a lot less trouble and sorrow in the world.

(THE REV.) GILLETT BECHTEL
SAN DIEGO, CALIF.

RE: COMMUNION EDITORIAL

Sir:

I seldom take time out to write to a magazine, TV station, etc., but this is so very important that I had to do it. I am in 100% agreement with you on the question of serving Holy Communion to President Eisenhower and, in fact, would have been very much ashamed of our Church if we had done otherwise. When our Lord was on earth, He made no distinction between people or classes. Who then are we to judge the fitness of our fellow men to receive the Lord's Supper? Heaven help the smug individual who dares to set himself up as a judge of another man's worthiness to receive Communion . . .

(MRS.) MAE H. KNAPP
WOODHAVEN, N. Y.

Sir:

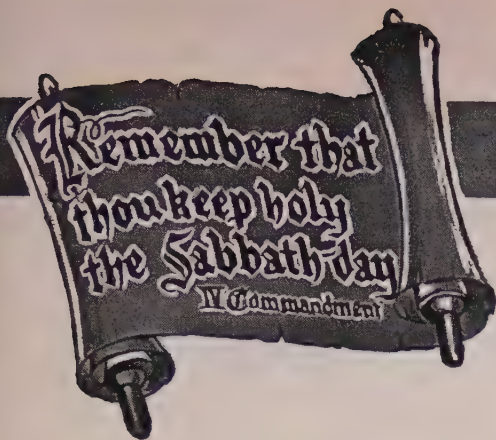
It seems to me that your editorial ("The President's Communion") could have said more about our Prayer Book's "attitude" toward the Holy Communion. Granted that Bishop Heistand may or may not authorize what goes on in his diocese—and accepting the fact that Mr. Eisenhower honestly answered the invitation . . . some of us feel that the uproar in connection with his having received the Sacrament obscures certain other teaching in the Book of Common Prayer. We should feel much happier if you had brought these points out in your editorial.

In the instruction, which, by rubric, must be given regularly and not just as part of the concentrated dose for confirmation, we find, on page 293 of the Book of Common Prayer, the question: "What is required of those who come to the Lord's Supper?" The answer to this question indicates that slightly more is



Strasburger

Some people just can't be satisfied to put their Christmas offering in the envelopes!



Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13y6 Vedado
Rt. Rev. A. H. Blankingship, Bishop
Very Rev. E. Pinkney Wroth, Dean
Ven. Romualdo Gonzalez, Canon
Sun HC 8, 9 (Span) MP Ser 10:45 Ev 8. HC Wed 7:30 (Span) Thurs & HD 9, Int 12

LOS ANGELES, CAL.

ST. JOHN'S 514 W. Adams Blvd.—at Flower
The Rev. Robert Q. Kennaugh, r
Sun 7:30, 9:00, 10:30 HC; Mon, Wed, Fri 8:00 HC; Tues, Thurs 7:00 HC; Sat 10:00 HC, C 5-6 and by appt.

DENVER, COLO.

ST. JOHN'S CATHEDRAL
Denver, Colorado
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd & 4th Sundays, Wkds HC Wed 7:15; Thurs 10:30, HD HC 10:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Rev. Wm. J. Bruninga, a Rev. Walter G. Martin, c
Sun HC 7, 8, 9:15; Ch S 9:15; 1, 3, 5 Sun & HD HC & Ser 11; 2, 4 Sun MP & Ser 11. HC daily. C Sat 5-6.

ATLANTA, GEORGIA

THE CHURCH OF OUR SAVIOR
1068 N. Highland Ave., N.E.
Rev. Fr. Roy Pettway, r.
Mass Sun 7:30, 9:15, 11; Wed 7; Fri 10:30; Other days 7:30. Ev & B Sun 8. C Sat 5.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. J. Francis Sant, r
The Rev. A. L. Mattes, Min. of Education
The Rev. D. G. Stauffer, Asst. & College Chaplain
Sun 8, 9:30, 11. High School 4:30, Canterbury Club 7:00

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE, 112th & Amsterdam
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4. Wkds MP 8:30, HC 7:30, also 10 Wed; Ev. 5

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and Healing Service 12 N; HD HC 7:30 and 12 N; Daily MP 8

CHURCH OF THE HOLY TRINITY
316 E. 88th St.
Rev. James A. Paul, D.D., r
Sun 8 HC, Ch 9:30; Morning Service & Ser 11. EP & address 5

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

NEW YORK CITY

ST. BARTHOLOMEW'S Park Ave. at 51st St.
Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev 4; Wkds HC Tue 10:30; Wed & HD 8, Thurs 12:10; EP daily 6; Organ Rec. Fri 12:10
Church open daily.

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase; Rev. G. C. Stierwald; Rev. J. F. Woolverton
Sun 8 HC, 9:30 Ch S, 11 MP Ser (HC 1st Sun); Wed 7:45 HC, Thurs & HD & 12 HC.

ST. MARY THE VIRGIN, Rev. Grieg Taber, D.D., r
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (high); B 8. Wkd 7, 8, 9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9.
Open daily until 6:30 P.M.

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1st Sun) MP 11; EP Cho 4
Daily HC 8:15, Thurs 11, HD 12:30 Noonday ex Sat 12:10
Noted for boy choir; great reredos & windows.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur & HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05 ex. Sat., EP 3; C Fri 3:30-5:30 & by appt. Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Kilmer Myers, v
Rev. William A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish); ESer 8
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH East Ave. & Vick Park B
Rev. George L. Cadigan, r
Rev. Frederick P. Taff, Rev. Edward W. Mills, Assts
Sunday: 8, 9:20 and 11

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traversa, Assoc
Rev. Richard C. Wyatt, a
Sun 8, 11, Evening, Weekday, Special Services as announced

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. ab. Market
Rev. Ernest A. Harding, r
Sun HC 9 MP & Ser 11 (HC 1st Sun), Daily Service 12:30; HC Tues & Saints' Days.
Where the First Meeting of the House of Bishops was held.

PITTSBURGH, PA.

ASCENSION Ellsworth & Neville
Rev. A. Dixon Rolliit, D.D., r; Rev. Max E. Smith, a
Sun HC 8, 9:30, 11 1st S, MP 11: Healing Sun 7:30, Tues 10. HC Mon, Fri 8; Tues, Sat 10; Wed, Thur 7:30.
Church open daily.

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
John H. Sibley, B.D., asst
Sun 7:30, 9:30, 11. Daily HC 7:30

DALLAS, TEXAS

CHURCH OF THE INCARNATION
3966 McKinney Ave (off the Expressway)
The Rev. Edward E. Tate, Rector
Sun HC 7:30, Family Service 9:15. MP 11. EP 7:30; Wed & HD 10:30

DENISON, TEXAS

ST. LUKE'S CHURCH 427 West Woodard St.
Very Rev. David A. Jones, B.D., r
Rev. J. Robert Maceo, Jr., c
Sun H Eu 7:30, Fam Serv & CS 9:15, Cho Serv 11. Wkd H Eu 7 M, Tu, Th, Fri; 9:30 Wed; MP 15 min prec Eu EP 5:15 daily exc Sat. C by appt.

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. James Joseph, r
Sun 7:30 Holy Eu, 9:00 Par. Comm., 11 MP, 1st Sun HC Wed & Hd 10 Holy Eu

RICHMOND, VA.

ST. LUKE'S CHURCH, Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11; Mat & Ch S: 9:30. Daily Masses: Mon & Fri 9, Tu & Th 10:30, Wed 7, Sat 7:30. Sol Eve & Sta: 1st Fri 8. Holy Unction: 2nd Th 11. C: Sat 4-5.
Open daily until 6 P.M.

ST. PAUL'S—across from the Capitol
Rev. Joseph T. Heistand, r
Rev. David J. Greer, Assoc.
Rev. Robert D. Keith, c
Sun Services 8, 11; Ev 8 3rd Sun.

SINCE
1889

LEADING
DESIGNERS
and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS
BRONZE TABLETS

THE PAYNE-SPIERS
★ STUDIOS ★

48-54 EAST 13th ST. • PATERSON 12, N. J.



VESTMENTS

5 pc. Eucharistic—Pure Silk—All patterns and Colors. Introductory SPECIAL PRICE \$125.00 May-June.

Stoles, Dossals, Altar Cloths, Funeral Palls, Cassocks, Rabats, Collars, Crosses, Chalice, etc. GORHAM SILVER-SUDBURY BRASS.

Write for samples and information. All items fully guaranteed. For lowest prices and complete satisfaction write to:

American Church Supply

2602 Belcourt Ave. Nashville 12, Tenn.

Clergy and Choir
VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

J. M. HALL, Inc.

14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-3306

CHURCH LINENS

Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglas Pall Foundations. Free Samples.

MARY FAWCETT CO.

BOX 325E, MARBLEHEAD, MASS

KNEELING HAS SOCKS

This plastic-covered kneeler is filled with resilient granulated cork and foam rubber. Priced in accordance with quantity desired. Few seat and communion cushions to order.



Samuel Collins

68-12 Yellowstone Blvd
Forest Hills, Long Island, New York

CHURCH LINENS

Beautiful qualities of
IRISH LINEN

by the yard. free samples.

MADEIRA EMBROIDERED

Altar Linens made up to order

Ecclesiastical Transfer Patterns.

Plexiglass Pall Foundations

5 1/2", 6", 6 1/2" and 7" . \$1.00

MARY MOORE, Importer

Box 394 EC • Davenport, Iowa

THE
Seabury
BOOKSTORES

RELIGIOUS
BOOKS
OF ALL
PUBLISHERS

GREENWICH, CONNECTICUT

Letters

continued from page 32

required than listening to the invitation to Holy Communion and making one's answer at that time. Some of us priests do read the Exhortations—pp. 85-89 in the Book of Common Prayer—and shall continue to do so until the Church orders us otherwise . . .

Most priests will, with clear conscience, administer the Sacraments to non-Churchmen in the course of their ministry. In most cases, the circumstances may be such that the priest need not worry unduly about the state of the recipient's soul. Many such situations are best left to God and His infinite knowledge and mercy. BUT, unless we have no intention of fulfilling our ordination vow and will not teach all that is in the Prayer Book, we must, in obedience, teach what the Prayer Book contains. So, some of us do spend our time teaching about the Sacraments and what is required of the recipients. . . .

(THE REV.) EUGENE BOTELHO
FARMINGTON, NEW MEXICO

Editor's Note: This, we feel, is the heart of the matter. The approach is pastoral and educational rather than legal and dogmatic.

Sir:

You are mistaken in stating that the Confirmation rubric would have prevented George Washington and the Anglican signers of the Declaration of Independence from receiving the Holy Communion. If, as we may hope, they had been well instructed by their ministers so that they could answer the questions in the Church catechism, and so were ready, and were also desirous, to be confirmed, then they were permitted by the rubric to receive the Sacrament . . .

EUGENE H. THOMPSON, JR.
DURHAM, N. C.

Editor's Note: While this is true, it should be pointed out that the first President did have the opportunity to be confirmed, since there was a bishop in Virginia during his term of office.

"INTERESTING PARADOX"

Sir:

Being a native Oregonian, as well as the rector of a western Oregon parish, I enjoyed your article on the Missionary District of Eastern Oregon by the Rev. John Evans. . . . In line with the author's remarks that "great progress now seems to depress man's spiritual nature almost to stultification," we find the interesting paradox: the Diocese of Oregon stands fourth for 1955 in rate of growth, being excelled by only one diocese; and at the same time, the State of Oregon finds itself with the lowest percentage in the entire nation in Church affiliation (for all Churches). Give us more articles about individual missions and dioceses.

(THE REV.) ALFRED S. TYSON
ROSEBURG, OREGON

The Mother of Our Lord

continued from page 26

essential mediator to the Mediator, and that it is easier and safer to approach her rather than facing Christ directly.

Caution and restraint are not always virtues, and Anglicanism at times suffered from an excess of the virtue of prudence. But in this matter, its wariness seems well advised. The important question for every Christian is not "What think ye of Mary?" but "What think ye of Christ?" We honor Mary most when we honor her Son. Her glory is that she consented to the purposes of God, and became the mother of her Savior and ours. In her son we find perfect humanity united with perfect divinity; the justice of God united with His compassion and love. If we dare confront the paradox face to face, if we take Christ for what he says He is and what He eternally is, we have our Mediator and need not seek another.

Christian Discussion

continued from page 4

cruelly crushed. The Western Alliance was divided and could not speak with moral certainty because of the action of two of its members in Suez. None of the Anglo-French objectives in Suez, except the temporary ending of hostilities, seems to have been realized. The Canal has been blocked, oil is not flowing, England has further inflation, the moral standing of England and France has diminished, and Russian prestige in the Middle East has been greatly enhanced. This presents a tremendous challenge to the United States both to preserve the unity of the free world and to block Russia's obvious effort to exploit this situation to her own advantage and to the fullest extent possible.

What can Christians say to this situation? Our eyes turn to Bethlehem for political as well as for spiritual reasons this Christmas. It was there that God entered human history in the flesh. It is from this central fact that we shall seek to find the clue to God's Will for us.

(to be continued)

W. S. L.

Let's Finish the Job

Join the

MARCH OF DIMES
IN JANUARY

SUBSCRIPTION RATE

\$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.

CLERGY CHANGES

New Faces In New Places



OBITUARIES

ANGELL, JOHN, priest-in-charge of three missions in the Diocese of Minnesota, to St. Mark's Church, Houston, Tex., as assistant.

BAILEY, WILLIAM, rector, St. Peter's Church, Westfield, N. Y., to Church of the Holy Communion, Buffalo, as rector.

BATTIN, ROBERT D., JR., Austin, Tex., to Fort Meade, Md., as Episcopal chaplain and Protestant Stockade chaplain.

BOYNTON, CHESTER D. F., assistant, Bishop Anderson House, Chicago, to Christ Church, Winnetka, Ill., as curate.

BURT, JOHN H., rector, St. John's Church, Youngstown, Ohio, to All Saints Church, Pasadena, Calif., as rector.

CHASE, THOMAS, priest-in-charge, St. Margaret's Church, Margaretville, and St. Mary's, Downsview, N. Y., to work in England.

DAHLEN, CARL R., rector, Christ Church, Collinsville, Ill., to Trinity Church, River Falls; St. John's, Ellsworth, and Calvary Church, Prescott, Wis., as vicar.

DAVIS, JAMES H., Church of the Redeemer, Ansted, and the Church of Saint Martin's-in-the-Fields, Summersville, W. Va., to Ascension Church, Hinton, as rector.

DEVIK, RUDOLF, rector, St. Mark's Church, Des Moines, Iowa, to the Diocese of Olympia as Canon Missioner.

DONAHUE, RAY L., Trinity Church, Sharon Springs, N. Y., to St. Margaret's, Margaretville, and St. Mary's Church, Downsview, N. Y., as priest-in-charge.

DROPPERS, THOMAS, recent graduate of General Theological Seminary, New York City, to the staff of St. George's Church, Schenectady, N. Y.

EVANS, ROBERT J., curate, St. Paul's Church, Albany, to Trinity Church, Gloversville, N. Y., as curate.

GROSS, CARL, rector, Grace Church, Menomonie, Wis., to Holy Trinity Church, Vale, Ore., as rector.

GULE, FREDERIC C., vicar, St. Luke's Church, Troy, N. Y., to St. John's Church, Johnstown, as rector.

HERRICK, MYRON D., assistant, St. John's Church, Decatur, Ill., to Grace Church, Menomonie, Wis., as rector.

MEAD, ALFRED, St. John's Church, Kenner, La., to St. Alban's Church, Augusta, Ga., as rector.

MILLER, GALE F., rector, Emmanuel Church, Little Falls, N. Y., to St. Mark's Church, Houston, as assistant.

MILLER, JOEL B., priest-in-charge, Pottersville, and Brant Lake, N. Y., to Delaware, Ohio.

MURRAY, THOMAS, rector, Christ Church, Gilbertsville, N. Y., to a parish in the Diocese of Rochester.

NEILS, LEONARD, recent graduate of Berkeley Theological Seminary, New Haven, Conn., to St. Paul's Church, Troy, N. Y., as curate.

PELHAM, JOSEPH, curate, St. Paul's Church, Saginaw, Mich., to staff of diocesan Department of Christian Relations and Mariners' Church, Detroit, as assistant.

REAVES, JAMES M., rector, St. Mark's, St. Alban's, W. Va., to Chaplain's School, Ft. Slocum, N. Y., Jan. 1, to become U. S. Army chaplain.

SHANER, FRANCIS B., rector, St. Thomas Church, Sioux City, Iowa, to the Diocese of Long Island as registrar in the new Long Island School of Religion, and Grace Church, Huntington Station, as rector.

SHEEN, LEWIS B., chaplain, Fort Sill, Okla., to Church of the Holy Spirit, Orleans, Mass., as rector, shortly after the first of the year.

WALK, DONALD A., rector, St. Stephen's Church, Florence, N. J., to a Ballston Spa, N. Y., parish, as rector.

WALSTER, DON B., associate, St. Mary's Church, Eugene, Ore., to St. James the Apostle Parish, Coquille, as rector.

WEISER, GEORGE C., canon pastor, Grace and Holy Trinity Cathedral, Kansas City, Mo., to a new cure at Rogers, Ark.

WESTOVER, HAROLD W., acting chaplain, St. Luke's Hospital, Kansas City, Mo., to St. Peter's, Harrisonville, and Calvary Mission, Pleasant Hill, as vicar.

WIELAGE, FREDERICK H., assistant, St. Mark's Church, Milwaukee, to St. George's Church, as rector.

Deacons Ordained

BLOCHER, HARRY H., to perpetual diaconate, Nov. 4, at Holy Trinity Church, West Palm Beach, by the Rt. Rev. Henry I. Louttit, Bishop of South Florida. He is assigned to Holy Trinity as assistant.

CROSBIE, ROBERT M., Oct. 27, at St. James Church, St. Paul, by the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota. He remains at St. James where he is in charge.

INGALLS, RICHARD, SR., Oct. 20, at Christ Church, Dearborn, Mich., by the Rt. Rev. Richard S. Emrich, Bishop of Michigan.

Appointments

CARTHY, FRANK V. H., elected canon almoner by the dean and chapter of Christ Church Cathedral, Indianapolis, Ind.

COX, LLOYD A., canon chancellor of the Cathedral Church of St. Luke, Orlando, Fla.

HEWITT, ARCH M., JR., priest-in-charge, St. Stephen's, Romney, W. Va., dean of the Eastern Convocation of the Diocese of West Virginia.

RUNNALLS, C. BERTRAM, canon chancellor of the Cathedral Church of St. Luke, Orlando, Fla.

Retirements

SOLTAU, DAVID L., rector of Trinity Church, Escondido, Calif., Sept. 30.

THOMAS, J. HENRY, rector of St. Clement's Church, Berkeley, Calif., since 1933, effective Dec. 31.

Resignations

BRETTMAN, JAMES W., as rector of St. John's Parish, Montgomery, Ala., to go to Cambridge, England, to study for his Ph.D. degree.

LILES, CHARLES S., associate rector, St. Andrew's Church, Jackson, Miss., because of ill health. Present address, 834 Arlington, Jackson.

Deposition

RUSSELL, HAROLD P., Oct. 28, in St. Andrew's Church, Peoria, Ill., at his request "for causes which do not affect his moral character," by the Rt. Rev. William L. Essex, Bishop of Quincy, acting in accordance with the provisions of Canon 60, section 1.

Of Special Note

Trinity Church, Geneva, N. Y., held a four-day observance of its 150th anniversary Nov. 1-4. The Rt. Rev. Quentin K. Y. Huang, Bishop of the Diocese of Yunkwei, Southwest China, preached at the festival anniversary Eucharist Nov. 4. During his sermon he attacked the "co-existence" with Communism as ultimately impossible. The bishop said that you can't believe in God and be a Communist and vice versa. You are either one or the other. But, he added, the indifference of professed non-Communists is more to be feared than the Communist ideology. The Rev. Samuel H. Edsall is Trinity's rector.

Christ Church, Albert Lea, Minn., was consecrated Oct. 3 by the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota. Guest preacher was the Rt. Rev. Richard R. Emery, Bishop of North Dakota. The Rev. Philip F. Lewis is rector.

Grace Church Parish, Jamestown, N. D., celebrated its 75th anniversary Oct. 21. Grace Church was host to the first convocation of the Missionary District of North Dakota and the first church in that jurisdiction to provide a man for the ministry.

The Ven. James Thomas Kennedy, 91, in Asheville, N. C., Nov. 3. A native of Columbia, S. C., Archdeacon Kennedy had been active in Negro mission work in the Diocese of Western North Carolina since 1887. He was ordained a deacon in 1890, a priest in 1915. He served first at a Negro mission school in Franklin, N. C., where he was also assistant at St. Cyprian's Church. He came to Asheville in 1911 to take charge of St. Matthias Church, and in 1920 was made archdeacon of the diocese, conducting and supervising work of the Negro missions. His hobby was carpentry and wood carving which he recently put to use when he made an altar and processional cross for a mission at Murphy. At the time of his death, Archdeacon Kennedy was a vestryman of St. Matthias. He had been treasurer there for four years.

Dr. Phillips Endecott Osgood, 74, former rector of Emmanuel Church, Boston, and a former president of General Convention's House of Deputies, 1943, in Orange, N. J., Nov. 6. At the time of his death he was pastor of the First Unitarian Church in Orange. In 1945, Dr. Osgood had resigned the ministry to accept a Unitarian Fellowship serving to establish the Protestant Film Commission in New York. In 1949 he accepted the Orange pastorate. A native of North Attleboro, Mass., he was educated at Harvard and Episcopal Theological School, Cambridge. Before he became rector of the Boston church, he was rector of St. Mark's Episcopal Church, Minneapolis, for 12 years. Dr. Osgood, also a lecturer, was noted for his Christmas dramas and paintings. Many of his dramas were written while he was in Boston, and are still being presented. Considered most famous is his "Shepherds All," the story of the inner conflict of a group of shepherds when the Christmas star first appeared.

The Rev. Victor G. Lewis, 64, rector of St. John's Church, Boonton, N. J., in Boonton, of a heart attack, shortly after he had conducted All Saints Day services. A native of Birmingham, England, Mr. Lewis was educated at the University of Toronto and Wycliffe Seminary there. He was ordained a priest in 1920. He spent several years in the Canadian and Western United States mission field before going to a Dillon, Mont., parish. He was rector of St. Matthew's Church, Jersey City, for seven years until he went to Boonton in 1949.

Norris L. Norden, 69, church music expert, in Lower Bucks County (Pa.) Hospital, Nov. 3. Mr. Norden had held teaching posts at the Episcopal and Germantown Academies in Philadelphia, as well as at three other schools of music. He was a former assistant organist at St. Bartholomew's Church, New York City, and organist and choir-master for St. Mary's Church and All Saints Church, both in Brooklyn. He was also a former editor of several music periodicals; the composer of many choral works, anthems and orchestral pieces, together with some 125 arrangements of Russian choral music, and organist and choir-master for a number of Philadelphia churches.

Mrs. Truxton Beale of Washington, D. C., in Rome, Italy, last summer. A memorial service was held for her in St. John's Church, the "Church of the Presidents," in Lafayette Square, Washington, Oct. 30. Mrs. Beale was chataleine of famed Decatur House, also in Lafayette Square, former home of several distinguished Americans. She was decorated by the Italian government for her assistance in the restoration of the Square and Cathedral of St. Mark in Venice.

Mrs. Helen Washington Miller, 52, in Washington, D. C., Nov. 11. She was president of the Epiphany Church chapter of the Daughters of the King. Mrs. Miller was also a member of the Eastern Star, and taught arts and skills for the Red Cross at Forest Glen, Md. She was a descendant of John Washington, great-grandfather of George Washington.

Mrs. Marion Stires Carpenter, widow of James E. R. Carpenter, architect, in New York City, Oct. 24. She was a sister of the late Rt. Rev. Ernest M. Stires, Bishop of Long Island.

Dorothy L. Kleaver, 52, in Milwaukee, Wis., Oct. 10, after a long illness. A native of Milwaukee, she had taught school since 1925, and was a member of city, state and national educational organizations. Miss Kleaver was also a member of the Altar Guild and St. Margaret's Guild at St. Luke's Church and the Lake Shore Convocation of the Diocese of Milwaukee.

MANY THANKS FOLKS!

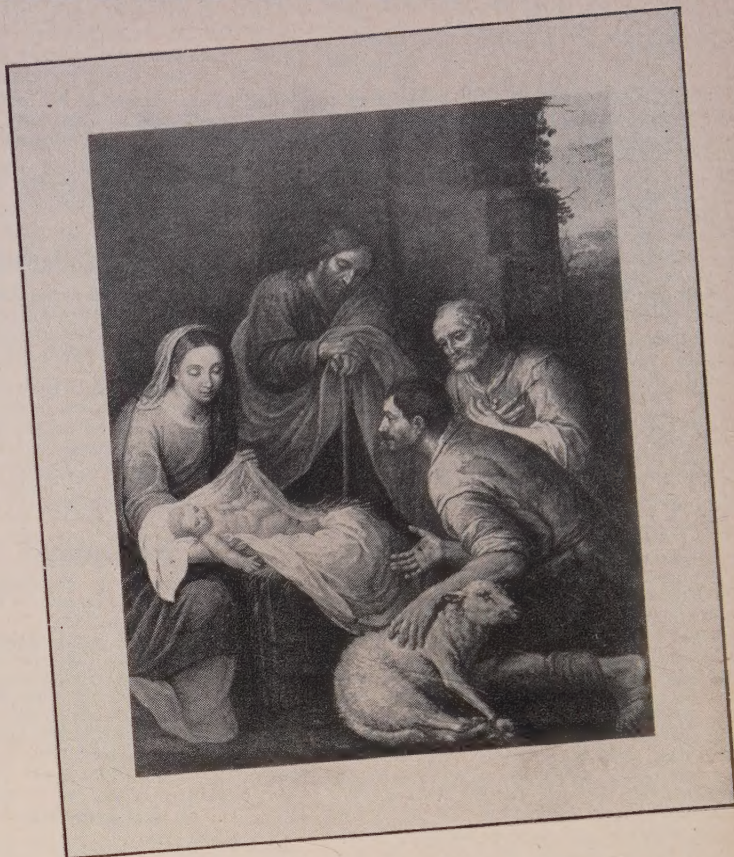


the boys join with the
Board of Trustees of
BOYS' HOME
Covington, Virginia

in extending to you their
deep gratitude for the
generous assistance you
have given this year. We
are happy to have made
so many new friends.
All of us here at **BOYS
HOME** send you our

BEST SEASONS GREETINGS

BACKSTAGE



Bartolome Murillo's famous painting of the Nativity Scene

*May the Good News of Christmas
Bring you Peace, Joy and Happiness
All through the Year*

from the people who produce Episcopal Churchnews

Charles Lind II

May C. McCarland

Nancy James

*Peggy Meintel
Bill Langner*

Walter W. Gemmets

Elizabeth U. Wilson

Jesse J. Jones

Sam Robinson

Charles Gucott

William S. Lee

Betsy Dickens

Edwin S. Tomlinson

Gordon A. Glover

Paula Taylor

Alvin E. Brown

Five Small Missions

Challenge the Church

Within the last few weeks five small missions in the Diocese of Chicago have established stewardship records which should challenge every parish, large as well as small. At the conclusion of their Budget Expansion Program these were the results:

<u>Church</u>	<u>No. of Communicants</u>	<u>Previous Pledging</u>	<u>New Pledging</u>
Church of the Transfiguration, Palos Park	(76)	\$ 8,164	\$21,138
St. Dunstan's, Westchester	(126)	4,675	10,644
Holy Cross, Chicago	(130)	4,171	9,898
Holy Nativity, Clarendon Hills	(86)	4,201	13,648
St. Raphael the Archangel, Oak Lawn	(93)	6,890	15,880
	(511)	\$28,101	\$71,208

This represents an increase of **153.4 per cent** over the amounts previously pledged. It also represents (even more importantly) an annual per-communicant pledge of **\$139** as against the national Episcopal average of only **\$52**. These missions are now able to become self-supporting, thus releasing more funds to expand the missionary program of the Church.

We believe the Budget Expansion Program to be the only permanent solution to the stewardship problem. It enables many a mission to attain parochial status, the aided parish to become self-supporting, the delinquent parish to meet its apportionment in full and the wealthy parish—previously unchallenged—to recognize and accept its greater responsibility to support the Church's program.

The achievement by these five missions should challenge the vestry of every parish—particularly the large—to re-examine its stewardship potential and determine if it is truly accepting its maximum responsibility.

Our wide experience in Budget Expansion and Stewardship programs qualifies us to assist your vestry in that determination. We shall welcome your request to have one of our representatives meet with you without cost or obligation. Please write us or telephone collect for further details.

Thomas White and Associates

INCORPORATED

430 NORTH MICHIGAN AVENUE • CHICAGO 11, ILLINOIS
TELEPHONE MOHAWK 4-4088



Photograph by Tana Hoban

Everywhere, everywhere, Christmas tonight....

Wherever "children pure and happy pray to the blessed Child . . . and Christmas comes once more" — it is only because you care enough to support the worldwide missionary endeavor of your church. At this Christmas season the men and women who, in your name, carry the good tidings of great joy to people everywhere — extend their thanks to you for this support — and their wishes that your own Christmas will be a most blessed one, indeed.



The National Council of the Protestant Episcopal Church

281 Fourth Avenue New York 10, New York